

Volume LXXX

311754

MAY 17 1895

Number 20

# THE CONGREGATIONALIST

Boston Thursday 16 May 1895



JULIUS H. SEELYE, D. D., LL. D.

THE strength of your courage and the success of your endeavors will come not at all from any optimistic view of our national prospects or of human affairs, but altogether from the strength of your obedience, and the success with which you lead others to obey. I counsel you to employ all the growth in wisdom and power and character which you have gained, and are still to increase through your obedience, in the effort to make more evident the supremacy of law, the authority of righteousness, the unqualified sovereignty of the family and the state—each in its sphere—and the headship and lordship over all of the Son of God, who has the authority to execute judgment also, “because he is the Son of man.” All that you possess of good is not too precious to be laid upon this altar. “None of us liveth to himself and no man dieth unto himself.” Your own self-surrender, your complete commitment to truth and righteousness and God, so that none shall ever question your integrity or self forgetfulness, will be a flame to kindle others also, and what you might fail to gain by all your words will give you the joy of its full accomplishment through your obedient lives.—From President Seelye’s baccalaureate sermon to the Amherst class of ’83.

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is the title of this series of photographic views, each accompanied by suitable descriptive text. It covers pictorially and in *chronological* order the events of the life of Christ and his apostles. By a remarkable coincidence—and this fact induced us to undertake the enterprise—it depicts the exact route over which The Congregationalist's Oriental Party is now traveling and in which the readers of the paper are so much interested, and which they are following through the regular letters of our editor-in-chief, Dr. Dunning, which appear in almost every issue of *The Congregationalist*.

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**Important Note.** Part 25 is an extra number, and has been issued in obedience to the call for a general alphabetical index and also to round out the work in other important particulars. Those who already have the 24 Parts should send for this number, as it is exceedingly valuable and no set is really complete without it. It costs 10 cents.

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Volume LXXX

Boston Thursday 16 May 1895

Number 20

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Dr. Dunning's ninth letter appears this week.  
May 15-24: The Aegean Sea, Cyprus and Smyrna.  
May 25-29: Athens.  
May 31-June 5: Constantinople.  
June 6-10: The Danube, Buda-Pesth and Vienna.  
June 13: Paris; 14: London; 23: New York.  
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IF the delegates to the Springfield Y. M. C. A. Convention last week should freely speak their minds, they would probably agree that the richest and most personally rewarding session was that called the Quiet Day, when all financial, educational and evangelistic questions were thrown aside, and the one engrossing theme was the personal religious life. How to become a better man—that was the great yearning in the individual heart. With rare tact and helpfulness were these hours of devotion guided by Rev. F. W. Tomkins, Jr., of Providence. Sentimentality was not allowed to do duty for sentiment, but each man was made to look into his own heart, to scrutinize his own motives, and to confess his need of pardon and help. Why should not a quiet day become an established feature of every great religious convention?

A long-standing ecclesiastical division of New York and Brooklyn Congregational churches seems to be on the verge of disappearing. The New York and Brooklyn Association, which, although a conference of churches, includes ministerial members, proposed a few weeks ago to the Manhattan Conference, which is made up of churches purely, to unite in one body. These churches are intermingled in the same geographical area. The conference last week replied that it will gladly welcome into its own organization all the churches of the association which may desire to come, and the pastors of the churches in the conference will cordially receive into the Manhattan Association, which is purely a ministerial body, all the pastors of the churches which might join the conference. The reason for preferring this method is evidently a desire to conform to the New England model of separating conferences of churches from associations of ministers. It

seems to us that here is a most favorable opportunity for ending all the ecclesiastical divisions which have existed between the churches of the great metropolis and its kindred city. We trust that no regard for technicalities will hinder this most desirable result.

The supreme council of the American Protective Association held its annual session last week in Milwaukee. The principles of the order were stated with unusual clearness and apparent fullness. Anti-Romanism of course is the supreme inspiration of the society. Politically it is undecided as yet between effort to rule existing parties and effort to organize and manage a new party outside of the order but controlled by it. Special aims announced are the taxation of all church property, the toleration of all creeds and entire separation of church from state, non-sectarian public schools, reform of our naturalization laws, and impartial legislation upon commerce and finance. The establishment of a great, national, patriotic university in Washington is recommended in order to counteract the influence of "the great papal university and Vatican firmly established at the capital." A somewhat surprising outcome of the convention is the adoption of a declaration of principles for the order in all countries. How an American Protective Association can exist actively in Germany or Spain, for example, pledging support "in constitutional countries to the constitution and in monarchical countries to the monarchy," is not quite clear. The statement of its principles and aims is somewhat general but apparently the inwardness of the scheme is active anti-Romanism everywhere. The order claims 4,000,000 voters already and presumably in the United States. Probably it actually includes only a comparatively small percentage of that number. It may do some good while it continues to exist but its course thus far does not commend it to judicious citizens. It has now announced the formation of a junior organization.

We desire to call special attention to Dr. Quint's article, *We Want the Right Man*, on page 759, and to give it our hearty indorsement. Its most significant passage, to our thinking, is that in which the importance of having one candidate at a time investigated thoroughly and recommended heartily by the committee is urged. We are glad to believe that this judicious method is becoming common. While such investigation is in progress the pulpit should be supplied by some one who is not in any sense a candidate, some ex-pastor, for example, like Dr. Webb, Dr. Twombly or Dr. Quint himself in this vicinity—we write without their knowledge—whose services are universally acceptable and who can carry on the work of the church with little or no diminution of its vigor during the interval between pastorates. Some observation has assured us that those churches which adopt this most sensible plan usually

find their reward in a speedier choice and a more successful result than those which prefer any other method.

There is a healthy substratum of reverence in the German mind which has not been overthrown either by the consciousness of knowledge or the conceit of victory. In spite, too, of his successes in trade with the world outside the Fatherland, the German has not ceased to care first and most for his own history and his own heroes. We shall look with interest to the dedication, therefore, of the great Luther monument which has just been finished in Berlin. Luther, for the Germans, expresses the beginnings of modern life in religion and literature as no single name can do for the English-speaking people. If we can imagine Wyclif's translation of the Bible to have been the fountain head of language to a greater extent even than the Authorized Version has ever been, and could add to Wyclif the frank and powerful personality and recognized national leadership of Luther, we might have a case more nearly parallel. If it surprises us to see what pains the Roman Catholic historians and polemic writers take to speak evil of Luther, we must remember how central his figure is in German history, and all the more so because of the divided political life from which the people suffered in the Reformation times. To break down Luther in character and influence would go far to undo the Reformation in the minds of the Germans. The revival of Luther memories, therefore, and the erection of this monument, which shows him standing among the other teachers and helpers of his religious work, in the capitol of the empire, are signs of a healthy life among the Protestants of Germany.

The newspapers of New York are commenting, each according to its manner, upon the failure of our jury system in criminal cases as illustrated in the extreme difficulty experienced in getting twelve men who were at once ignorant and intelligent enough to sit in the case of an indicted police officer. Most of the comments have been of the jocose sort—that being the light in which the world most readily presents itself to the sensational editor—but here and there the fact has been recognized that this is one of the hindrances to the swift course of justice in discovering which the wit of modern lawyers has been so fertile, and that it is at once a disgrace and a menace to our civilization. "Three weeks have now been spent," says the *Evening Post*, "by a judge and the lawyers in finding twelve men to try a policeman for taking bribes. After these were found two had to be excluded for fraudulent concealment of facts, so that the process is not yet over. In any other civilized country the whole affair would have been over in three days—one for preparation, one for trial and the last for sentence in case of conviction." The attempt to find in a modern commu-

nity, where the newspapers are as universally given to making crime and gossip entertaining as they are universally read, men who have neither knowledge nor opinions in regard to a notorious offense is like drawing a net in the river for fishes whose scales are not wet. Such a system exists in the interest of criminals and criminal lawyers, while to the law abiding majority it is a nuisance which ought to be speedily abated.

### JULIUS HAWLEY SEELYE.

The life which ended at Amherst last Sunday was one of the strongest, richest and purest that God has given to this generation. The physical strength, the intellectual greatness, the moral magnitude of the man were alike impressive to all who came in contact with President Seelye in the days when his powers were most firm and ripe. And during these later years, while the outward man has been gradually decaying, there has been going on—so they say who have seen him oftenest—such a mellowing and etherealizing of a spirit naturally gentle and tender, as to make him in the eyes of the wide circle of men and women who loved him a veritable St. John. Beautiful, indeed, is it that one whose gifted pen contributed so many volumes to the defense of the faith of Christ should have been privileged to bear this crowning testimony, to furnish this most convincing apologetic, respecting its reality and power.

Born in Bethel, Ct., Sept. 14, 1824, he graduated from Amherst in 1849 and from Andover Seminary three years later. His only pastorate was over the First Dutch Reformed Church at Schenectady, whence he returned to Amherst in 1858 to take the chair of philosophy. He received in 1862 the degree of D. D. from Union College and of LL. D. from Columbia in 1876. Several trips to Europe and one around the world enriched and broadened a mind naturally inquisitive and acquisitive.

Amherst College owes much to the man who from 1877 to 1890 discharged so successfully the onerous duties of the presidency. Coming directly from a brilliant career in Congress, where he distinguished himself especially by his friendship for the Indian and by his independent action in the Tilden-Hayes contest, and taking up a work which necessitated a considerable sacrifice of his scholarly tastes, he speedily convinced any who might have been skeptical in regard to his ability as an administrator that he was fully equal to the broad and varied duties of his office. The multiplication of buildings, the beautifying of the grounds, the addition to the faculty of instructors, several of whom, like Professor Root and Professor Garman, became widely renowned, the increase of the financial resources by a sum that aggregated \$800,000—these and other forward movements were due in large measure to President Seelye's wisdom and energy. It was he who brought into being the Amherst system of self-government, which was then a pioneer effort in the direction of cultivating greater manliness and a keener sense of responsibility among the students. Through all these years he made the college his chief interest, and its rapid strides forward under his administration show how fruitful his labors were.

Our denomination is also indebted much to President Seelye. It honored him with some of the highest gifts in its possession, and he in turn responded freely and gladly

to its calls. Impossible as it is to summarize the numerous less conspicuous services which he rendered, his efficiency as president of the American Home Missionary Society and as chairman of the Creed Commission of 1883 will readily recur to mind. If some could have wished him to have taken a more positive position when, as chairman of the Andover Visitors, he, with his colleagues, was called upon to pass judgment upon the professors, his course of action then was undoubtedly dictated by the irenic temper so characteristic of the man. His speeches in Congress, his baccalaureate sermons, his occasional addresses revealed the gifts of an orator, while from his prolific pen has issued a stream of valuable literature in the form of books, pamphlets and magazine articles. In the field of mental and moral philosophy, which was peculiarly his own, he has left as monuments of his industry the translation of Schwegler's History of Philosophy, his own books on ethics and the various editions of the works of his colleague, Dr. Hickok, which passed under his editorial care. Our older readers will remember what a remarkable success Dr. Seelye scored in India on his trip around the world in 1873. The most cultivated Hindus listened gladly to his profound yet simple expositions of the gospel, which soon after their delivery were issued from a Bombay press at the expense of an eminent Brahman scholar.

But it is the impression which President Seelye's great mind and soul left upon the hundreds of students who passed in and out of the college during his professorship and presidency there that will most perpetuate his memory and influence. Scattered, as these men are, all over the globe, the mention of his name brings vividly before them the stalwart form sitting, the master of himself and of his class, on the teacher's throne, or swinging along the quiet streets of old Amherst, keenly enjoying the changing phases of nature about him. They remember, too, most gratefully his interest in each one of them, the times he called them by their first names, or put some kindly inquiry with reference to their individual joys and sorrows. They recall the truths he taught them and the prayers he offered in their behalf, and they will never cease to thank God that at the formative stage of their life they came under the influence of the noble personality of Julius H. Seelye.

For Christ's love and his apostles twelve  
He taught; but first he followed it himself.

### A POWERFUL AND USEFUL ORGANIZATION.

It is many years since an international Y. M. C. A. convention has been held in New England. Its meeting in Springfield last week, therefore, furnished an exceptional opportunity to estimate the character and extent of the work of this great organization. Few realize what a rapid expansion of activities has marked the last fifteen years. One need not be so very old to recall the time when association work consisted largely of evangelistic meetings held in the lower sections of great cities or on the outskirts of towns and villages. It took some years for the association to come to self-consciousness, to find its level, really to grasp and steer by its central idea—special work for young men.

But without abating its distinctively evangelical and evangelistic character this great

body has come to see that it was called to minister to all sides of a young man's life, to provide for his physical, intellectual and social necessities, to take into consideration the fact that the average young man is a clubbable fellow. This explains the large number of splendid buildings in so many cities over the land in which the local associations have their habitat. This justifies their gymnasiums and their educational and industrial departments. It is this same desire to reach as many young men as possible that has prompted the commencement of work for college students and railroad men as well as in foreign lands. Any one who has feared that work abroad would cross the lines of established missionary agencies would have had his suspicions put to rest could he have heard Dr. J. L. Barton's address at Springfield, who spoke heartily of the special opportunity which the association has for reaching the brightest young men in Japan, India, Turkey and China. Certainly none of our missionary secretaries is more competent to judge of the actual effect of the foreign work of the association than is Dr. Barton.

Even brief contact with the men who assembled at Springfield last week convinces one of the ability and determined purpose of those who are now overseeing the international operations of the association. Men of high repute in the business world give to it freely of their wealth and time. With commendable foresight it is laying hold of and impressing into service the choicest young men of the land. The new chairman of the international committee, a son of the late Charles Pratt, of Brooklyn, and himself at present the head of the famous institute that bears his family name, has been out of college less than eight years. Other members of the committee are men of property, the shrewdest business sense and, best of all, the warmest Christian consecration.

There would be indeed cause for alarm if an organization had built itself up so solidly as this has, controlling millions of dollars worth of property, operating all over the world, and constantly growing in power and influence, did not such an organization hold continually before itself pronounced Christian aims. But organized as they are and bent on the aims which they have set before them, the Young Men's Christian Associations of the country are one of its greatest bulwarks and blessings.

### A TYPICAL ACT OF A TYPICAL AMERICAN.

In these days of much pseudo and cheap patriotism it is well that President Seth Low of Columbia College has shown his fellow-Americans wherein consists the highest act of patriotism in times of peace. To give \$1,000,000 to build a beautiful library building for Columbia College is a deed of transcendent value for nation and city alike, valuable for its intrinsic worth and for its example.

It teaches all men that wealth can be made a source of endless good if it is rightly used. It shows that one man of culture and property cares so little for personal control of money that he hands it over to his fellowmen to be administered for the public welfare. By it he says to some of his fellow-citizens of New York, "Cease your vain strife after more millions. Give of your already vast stores to the strengthen-



ing of the city's educational resources," and the exhortation will be doubly influential because it says "Come," not "Go."

Nor should it be forgotten that the vast sum given represents wealth that all concede was legitimately acquired. It does not represent, as do some similar benefactions, wealth some of which at least was filched from rivals and the public. This is no peace offering. It is simply a son taking money which came to his father and to him by legitimate methods and diverting it into beneficent channels, as a token of filial gratitude for the principles of conduct and life handed down from father to son.

We say it is a typical act of a typical American. We should be quite content to have the manhood of the United States judged by Mr. Low, and there is nothing that so differentiates Americans from Europeans as their gifts to educational and philanthropic causes. What in Europe is left to the state is done here by individuals. Appleton's Annual Cyclopedia for 1893 introduced a valuable department in which the gifts and bequests of \$5,000 each and upward for public purposes during that year in the United States were tabulated. They amounted to \$29,000,000. The same authority, in a volume just issued, gives the amount for 1894 as \$32,000,000. Be it remembered that this vast sum excludes all ordinary denominational contributions for educational and benevolent purposes and all State and municipal grants. The world has never seen the like. It is such a record as this that gives us the right to vaunt ourselves, if vaunt we must.

#### PROGRESS IN FUNERAL REFORMS.

The increasing number of funerals held at night marks a noteworthy change of custom. The service is arranged for at home, or in the church, or even at the undertaker's, and, as the burial takes place privately next morning, there is no occasion for pall bearers and there is a great diminution both of display and expense. So many people belong now to benefit societies or other organizations, which both contribute to the cost of funerals and attend them, either by deputation or in a body, that the saving of time and wages by this method is a great one.

These particular changes belong rather to the crowded life of cities than to the open country, where older customs hold their own tenaciously, but the curtailment of public display and the rigid separation of the public religious ceremony from the private burial, are, in our judgment, clearly right. The interment should be for the family alone. Not only is there something shocking in the presence of strangers at the moment of such grief, but, on cold and stormy days, such as half the year in our Northern climate often brings, no one should ask friends and sympathizers to risk their health in the cemetery. As to the hour for the service—that is a matter of detail. Certainly the evening would not be convenient in many cases, and Sunday on many accounts is an unfitting time.

Furthermore, anything which lessens the cost of funerals, especially for persons of moderate means, is to be commended. They have grown to be so expensive that, as some one has remarked, a poor man cannot afford to die. Widows and orphans often have seriously diminished their scanty resources to furnish what is considered a

suitable funeral for the bread winner taken from them, and fathers often have crippled themselves similarly for months, pinching the living children in order to bury the dead child in state. A large part of the expense would be saved if the service were a service only, without pallbearers and with no long procession to the grave. It would be well if the rich would help to lessen the burdens of the poor by setting the fashion of funeral services without display and of private interment invariably.

#### THE GREAT OBJECT OF THE GOSPEL—CHARACTER BUILDING.

The gospel of Christ sets us from the outset at the task which is at once the simplest and the most difficult. "My lord," said a working man one day to an English bishop, "can you tell a plain man like me in a single sentence how to get to heaven?" "Certainly," replied the bishop, "turn to the right and go straight ahead." The reply was as full of spiritual philosophy as of wit. So simple is the work which we have to do, yet neither the turning to the right nor the holding an unswerving course is easy. The struggles in which spiritual intelligence, resource, fortitude, heroism are, or may be, developed come almost daily.

To be a Christian brings present happiness—if you do not stop to think much about being happy. If you do, you somehow fail. It saves not only from the future penalty of unrepented sin but from many a sin itself in this present time. But if you are a Christian only to escape punishment, probably your consecration is not well founded or trustworthy. Escape from penalty is a consequence but not the object of serving Christ. Only they understand what true religion is in God's estimate who believe it to be the effort to be like Christ; to become in thought, in sentiment, in hope, in sympathy, in endeavor, and in conscious and unconscious influence as nearly as may be identical with him; to have such a character as his.

Having this all else follows. This therefore is the supreme thing. The gospel does not favor or allow the wasting time on anything less than the noblest ends. Christ is the purest, holiest being who ever has lived. His character is the conceded standard. Therefore his religion must, and does, put character building first and foremost.

#### THE WEEK IN REVIEW.

##### Federal Law Dominant.

South Carolina seems to be destined to serve as a perpetual anvil on which the nation shall hammer out time and time again the fact that nullification and contempt of Federal law are not to be tolerated. President Jackson hauled her up sharply in 1832. In July, 1866, the national debt was \$2,773,236,173, and since 1861 we have paid out \$1,717,275,718 in pensions, the same in the aggregate being the expense incurred in teaching the same State and a few others like-minded the same lesson. Out of that war grew certain legislation—amendments to the Constitution. Again the South seems intent upon nullification of those amendments, and it has been reserved for South Carolina to feel the first grip of the Federal power, expressing itself this time, fortunately, not in Executive mandate or armed soldiery, but in the decree of a Federal court, which says to the

white leaders of the State that they must desist from their project of holding a constitutional convention and devising a constitution—never to be submitted to the people for ratification—which would set up standards respecting the franchise absolutely contradictory to the rights guaranteed in the Constitution. We referred in the issue of May 2 to the temporary injunctions issued by Judge Goff. He has made them permanent. Not only is the constitutional revision scheme squelched, but the dispensary law is punctured, it being held by a judicial decree of the same date that, in one of its essential sections, it conflicts with rights of interstate commerce guaranteed by the Constitution. Governor Evans is much less belligerent now than when these injunctions were temporary, not permanent. While he is talking about a race conflict, the blacks are celebrating the legal victory as if it were a second emancipation proclamation. Carried up to the national Supreme Court, as the decisions will be, they will be the most important issues before that body, the verdict effecting not only South Carolina but the other States which have preceded her in their legislation affecting the franchise of the blacks and those which seemed likely to follow her in adopting State monopoly of traffic in intoxicants.

##### Political Complications.

The recent decision of the Tennessee Legislature that the Democratic candidate for governor at the election last fall was elected, despite the fact that he had fewer votes than his Republican rival, is an event too noteworthy to be overlooked, for it is a characteristic act of an era that is about to end, we hope, and it occurs in a very important State. The best newspapers of Tennessee, it is a pleasure to say, irrespective of party, condemn the steal, as do the ablest Democratic journals of the land. So outrageous is the fraud that on the day of the inauguration of Governor Turney for his second term the Republican and Populist members of the legislature refused to be present, and purposely journeyed to the home of the defrauded candidate, H. Clay Evans. It is a most short-sighted policy, viewing it from the standpoint of tactics. It simply hastens the breaking away of the border States from the party that temporarily profits by the steal.

Delaware is a small State that, like Vermont, has in past years had an influence in national affairs altogether disproportionate to its size, and this owing to the caliber of the Saulsburies and Bayards, who have carried the State as a sort of family bailiwick. A few years ago a plutocrat named Addicks, chiefly known as a manipulator of gas stocks, aspired to buy his way into the United States Senate, noting the facility with which others had satisfied a like ambition. His eye fell on Delaware as a likely bargain counter, and he began to pay the poll tax bills of voters and the election expenses of legislators. Last fall the Republican tidal wave struck Delaware and put in power a Republican governor and legislature. Subsequently, the Republican governor died, and by constitutional provision the presiding officer of the Senate, a Democrat, became governor. Whether in becoming the executive he ceased to be a legislator is important in view of later complications. He claims that he did not.

As soon as the legislature began to ballot for United States senator Mr. Addicks also began to ask for the *quid* for which he had



given his *quod*, and legislators in sufficient number acknowledged the obligation to give him enough votes to prevent the re-election of Hon. A. Higgins to the seat he had filled with credit, and to create a deadlock. For four months now the unseemly spectacle of fruitless ballottings and unwillingness to rise above personal considerations to the dignity of the occasion has disgusted the nation. The national Republican leaders have failed to bring pressure enough to end the fight. Last week it became necessary to act, as the legislature was to adjourn and failure to elect would give the acting-governor the opportunity to appoint a Democrat, who might or might not be seated, recent decisions of the Senate rejecting such applicants. The Republican legislators to the number of fifteen united on Henry A. Dupont, a number sufficient to elect him, assuming the inability of the presiding officer, acting-governor Watson, to vote. But he asserted his right to vote, and otherwise exerted authority so that there was no regular declaration of an election of senator and the case now goes to the United States Senate for adjudication. The peculiarities of Delaware's antiquated constitution make the situation most complex, and will compel the United States Senate to act without the guidance of precedent. Mr. Addicks fortunately is defeated.

#### Bi-partisanship in Municipal Government.

Mayor Strong of New York city, by signing the Bi-partisan Police Bill, has disappointed the Committee of Seventy, men like Seth Low and Dr. Parkhurst, the Good Government Clubs and all who believed him to be in sympathy with the platform on which he stood when elected and to which he had given formal solemn pledges of adherence. He has pleased the Union League Club, Speaker Fish, Governor Morton and Mr. Platt. He was in a trying place. He chose to take the loss of esteem and partial, though not entire, loss of confidence of the reformers, rather than incur the charge of being unconcerned about the interests of the Republican party in the State at large, a fact which his message accompanying his indorsement of the bill makes perfectly clear. But as a matter of history and fact he was elected to be administrator of the interests of a city, not the builder up of the machine for a party in the State, and there has been no more forcible demonstration of the necessity of public education on this vital point of municipal reform than is found in this lapse of Mayor Strong. It does not alter the verdict that he will probably re-name as police commissioners his recent admirable appointees, nor can it alter the verdict because they have declared so unequivocally as they have during the past week that they intend to be indifferent to the politics and religion of all present or future subordinates. The fact remains that the mayor of a reform administration has consented to act as a city official with an eye to the effect upon partisan and State affairs, whereas, if there are two things absolutely essential to thorough municipal reform and efficient city government they are the abolition of partisan distinctions and a renaissance of home rule through the assertion of local independence. Our legislatures are weighted down with special legislation affecting cities. Reformers and plunderers alike seek State legislatures for authority to compass their ends, and ere we know it, in Massachusetts, at least, the ancient, honorable and vital

principle of home rule will be a thing of the past if the present drift continues.

#### Civil Service Reform.

The withdrawal of Messrs. Roosevelt and Lyman from the national commission and the reconstruction of that body is well worth noting, for unless an equally forceful personality succeeds Mr. Roosevelt there probably will be some retrogression, and it must be confessed that the new appointments do not give much reason for enthusiasm. Proposed legislation that has come before the legislatures of New York and Massachusetts this session has been most hostile to the principles at stake in this reform, and had there not been most strenuous opposition from the members of the civil service reform associations both of those States, controlled by Republicans be it noted, would have ceased to lead in this reform, and the pledges of the party's platform would have been repudiated. The worst of the hostile legislation has been defeated already in New York, but in Massachusetts it remains to be seen whether that which has been won shall be held or a step backward taken. Strange to say, in Massachusetts, the attack upon the law comes from some of the veterans of the Civil War, who insist that their service in the war shall *per se* entitle them to office and debar the State from all tests of efficiency. Examination of the new Bi-partisan Police Bill, under which New York is now governed, is revealing many sly devices of Superintendent Byrnes and Tammany to thwart reformers, and none more deplorable than the transfer from the civil service commissioners to the police commissioners of examinations and tests of the applicants for appointment.

#### Turkey, Armenia and Europe.

The British Foreign Office has put before it by the Evangelical Alliance a thorough, trenchant statement of the change in attitude toward Christianity and Christians—native and foreign—which has been going on in Turkey since 1867 and testified to by those on the ground best qualified to know. To cite a portion of the abstract of this statement, given to the public:

The claim is made that there has been an increasing exclusion of Christians from responsible office under the government, an extensive reintroduction of torture and corporal punishment, a gradual return to the use by officials of insulting language concerning Christianity, a gradual re-subjection of the property of Christians to the will of officials and private Moslems, an actual war on Christians in its extreme results. The right of education has been limited since 1884 by the claim to extinguish Christian schools for technical deviations of their teachers from the law as to control of methods of education, for the lack of formal permits, such permits not having been required when the schools were founded, and since 1894 by the claim that no school can exist in the country without having obtained the imperial firman in each case. . . .

At this moment congregations from 150 to 300 Protestants are said to be prohibited from worship in places which have been recognized as their meeting houses during ten to twenty years. Meanwhile a series of stringent orders are said to have issued from the Porte, laying heavy penalties upon officials who neglect to close schools which are without permits; commanding that teachers refrain from having addresses made to the scholars, or from having essays read by scholars at public school festivals, unless the addresses or the essays are first submitted to the approval of the authorities; directing that repair of private houses occupied by authorized Christian schools be prevented unless authorized by order from Constantinople; and requiring the prohibition of purchases of houses or building lots by English, American and French subjects (the most of foreign schools in Turkey belong to these nationalities), unless in each case a bond is obtained from the purchaser promising that the build-

ings shall be razed to the ground should worship or schools be at any time established in them.

Three different laws regulating the publication and sale of books in Turkey have been issued in twenty years, each one more stringent than its predecessor. The last law, issued in January, 1895, gives a list of prohibited subjects so broad that under it officials may exclude if they desire all Christian literature.

Now it would seem that such facts, affecting British subjects, would move Great Britain to decided action, even were there no Armenian atrocities to spur her on. London, since we last wrote, has seen a vast mass meeting, the Duke of Argyll presiding and Mr. Gladstone sending a letter, in which he said:

The duty upon all Europe seems clear. I feel confident that England will not shrink from it and I trust that France and Russia will firmly co-operate. I hope that by moral means, if possible, but by other means rather than not at all, ample security will be taken against a fresh resort by the sultan and his advisers to these deeds of shame.

The trouble is that the British Foreign Office does shrink from doing anything the logical conclusion of which is a re-opening of the Eastern question. Meanwhile Armenians who have ventured to tell the truth to the commission are returning home to meet torture and death, and a state bordering on the inferno reigns in the mountains of Armenia. How bad it is, we have the testimony of a recent graduate of Mt. Holyoke College now in that field, who writes to *The Springfield Republican* of May 8.

#### German Self-respect Asserted.

The humiliating defeat of Emperor William in the German Reichstag is causing much rejoicing in Germany itself, and must be gratifying to all who believe in free speech, representative government, and the recognition of constitutional rights by hereditary rulers. The defeat of the Anti-Socialist Bill is in no sense a victory for socialism *per se*, but was a forcible protest of liberal men of all factions against a policy of state which meant, if enacted, the degradation of the people and the exaltation of the autocrat. Hence, clergymen, university professors, artists, authors joined to lead in the revolt, insisting that the proposed legislation, instead of conserving religion, science and good government, would breed infidelity, bigotry, class hatreds, and multiply rather than diminish socialism and anarchism. Emperor William and Chancellor Hohenlohe would not listen to this storm of protest; they set forth official advocates of the bill in the Reichstag, whose frank, contemptuous references to the Reichstag as being only a piece of machinery set to serve the emperor's will added tinder to the flame; and, as a result, the Government is woefully defeated, is stripped of allies, and can do naught but swallow its chagrin, knowing that an appeal to the electors would simply result in an increase of hostile legislators.

Caprivi was a wiser man than his master. The outlook in Germany, whether viewed from the standpoint of the emperor or the people, is not one conducive to envy. He is trying to rule an educated, progressive nineteenth century people by methods which would have pleased Frederick the Great; and, in such a contest, the people and the age must win, but not without suffering and travail.

#### What Has Japan Won and Conceded?

As far as we can discern, among many conflicting rumors, the treaty of peace signed at Chee foo May 8 in its terms was substantially that negotiated at Shimonoseki. If

so, it is easy to understand why Russia and the new Triple Alliance are not quite as exultant as they were a week ago over their easy intimidation of Japan. Japan and Great Britain have evidently an understanding which is encouraging Japan to toy with Russia, promising something, to be sure, but refraining from taking those steps which would justify Russia in claiming a great diplomatic victory. Japan has promised to give up permanent possession of the Manchurian peninsula, but she can stipulate terms as to withdrawal conditional upon the rapidity of the payment of the indemnity which will, in fact, give her control for some time to come, say until, and perhaps after, the inevitable war with Russia, which some European experts predict within five years. Germany seems to have joined Russia in this case more through desire to subvert France in Russian favor than to win territory or commercial advantage, and the French ministry upon the re-assembling of the legislature this week is likely to hear the thunder of a people who have no disposition to be allies of Germany even in winning victories for Russia. Japan, meanwhile, proceeds with its plans for reaping the fruit of the victory. A commission has set out for Formosa, prepared to annex it formally and set up a subsidiary government. Should the Black Flags persist in creating tumult there as they have been doing since China's grip relaxed, Japan will have to suppress them summarily. The publication of the correspondence between the United States, Japan and China during the past year, while it shows that in important crises our representatives have done something to bring about a better understanding, also shows that Japan has refused to let us decide what her policy should be. The correspondence also shows that there is no support from the testimony of our officials for the sensational reports of the atrocities at Port Arthur given forth by the *New York World's* correspondent.

Saratoga is to be exempt from gamblers and the like this summer. The saints consequently will believe it more fascinating than ever.

Admiral Meade, about to retire from the navy at his own request, has come near to, if he has not actually brought about, trial by court martial for his breach of discipline by his public criticism of his superiors. When a man wins the privileges of an official he sometimes has to surrender the rights of a civilian, and duty and discipline become more imperative than inclination and independence.

The Federal Grand Jury of New Orleans has indicted an agent of the Honduras Lottery. His case is to test the last anti-lottery law and by the consent of the United States authorities is to be carried up to the Supreme Court as soon as possible, by writ of *habeas corpus*, probably, as in the case of the United States *versus* Dupre. Judge Semmes of Louisiana and James C. Carter of New York have been retained by the lottery company. The fight is on. The attorney general should have able legal aid.

Lord Rosebery insists that a delightful state of harmony prevails in the Liberal party. Physically, he seems to be far from able to serve as a fighting leader. Sir William Harcourt's reply to the Scotch Liberals will not help the party north of the Tweed. There have been loud mutterings of discontent of late among Scotch advocates of disestablishment, and to be told practically, "Mind your business and do your worst," will not help those already soured by Lord Rosebery's Braintianism.

General de Campos is not subduing the Cuban rebels with marked success by force of arms, and is reported to have decided to bribe where he cannot subdue. He may be as shrewd as he is said to be remorseless, but a bankrupt Spanish treasury is not as plethoric as the treasury of Chicago, for instance, which investigation shows has been the fattening ground for official leeches, one man drawing pay on thirty-one pay rolls and the city, it is estimated, being robbed of more than \$1,000,000 through "stuffed" pay rolls. New York is about to have a similar revelation.

The defiance of the Pope by Cardinal Hohenlohe and the maintenance in power by Emperor Joseph of Austria of the statesmen who recently ventured to criticize the utterances of the papal nuncio in Austria are straws which show that the stream of life at the Vatican does not flow on as peacefully as the *Sacred Heart Review* would have us believe. There are Roman Catholic cardinals, it seems, who believe that the divorce between the church and the state in Italy is permanent, and that the priests have duties to the state even if they cannot rule it as of yore. It seems that loyal Catholic rulers like Joseph of Austria are weary of ecclesiastical interference with legislation which the people insist upon having.

#### IN BRIEF.

To have contributed the second greatest influence that went towards the formation of Dr. Parkhurst's character, as he himself confesses in his beautiful tribute published in this issue, is one way by which the late President Seelye will perpetuate himself in the life of t day.

All friends of temperance must rejoice that since 1882 the number of places licensed to sell intoxicating liquor in Boston has diminished from nearly or quite 2,600 to 896, and also that the custom of selling to minors, and even to very young children, has been broken up. Moreover, sales on Sunday, which then were common, now are almost unknown except in the hotels. If much which temperance men hope for remains unaccomplished, certainly much progress of value has been made.

It is very desirable that all the ministers who purpose to recognize Whitsunday, June 2, by special sermons, and who are willing to join the movement for making this an annual custom, should report their decision to Theodore F. Seward, East Orange, N. J. He is secretary of the society formed four years ago to help develop Christian unity among all denominations, and it is impossible to estimate its growth unless those who are engaged in propagating the idea report to headquarters. He will also furnish leaflets on the subject.

Rev. Dr. Washington Gladden has won the Fletcher prize offered by Dartmouth College for the best essay on the theme, *In What Ways Ought the Conception of Personal Life and Duty to Be Modified?* This essay will be published, and, unlike some of its class, will be well worth reading. It is a suggestive theme, one which Dr. Gladden is qualified to consider. May we get an equally able discussion of the theme assigned for 1896 under the same bequest: *Should Any Restriction, Legal or Moral, Be Placed upon the Accumulation of Wealth?*

In a breezy letter from Egypt to *The Plymouth Church Life*, the organ of the church in Cleveland which he recently served as pastor, Dr. G. R. Leavitt reports that there are Baptists, Congregationalists, Disciples, Episcopalians, Methodists and Presbyterians in *The Congregationalist's* Oriental party. Now let them in the intervals of sight-seeing work out a practical basis of church union. Here's a chance for a document that shall vie in fame

with the Lambeth-Chicago platform. We promise to print it if it is not too long—and broad.

The *London Independent* says that since Scrooby was "rediscovered" by the International Congregational Council, in 1891, there has been a yearly increase of passengers who desire to stop at its little station, so that the Great Northern Railway will be compelled to grant further facilities to those who desire to visit the quiet little Yorkshire village from which the Pilgrims came. We should not be sorry if Congregational *esprit de corps* should rise to such a height that a look at Scrooby would be considered quite as desirable a part of an English tour as a visit to Stratford-on-Avon.

Two letters from Dr. Dunning we have in store for our readers—one telling of the journey from Cairo to Jerusalem, interesting features of which were the Greek celebration of Easter at Port Said and a visit to the house of Simon the Tanner; the other describing an impressive devotional service held April 21 by our party on that

green hill far away  
Without the city wall.

In all probability the party spent last Sunday at Beirut, having completed their three weeks' camping tour in Palestine.

We congratulate our Chicago collaborators upon their removal from 151 Washington Street to finer and more commodious quarters in the Y. M. C. A. building at 153 La Salle Street. Five societies, namely, the American Board, the Congregational and Illinois Home Missionary Societies, the American Missionary Association and the S. S. and Publishing Society, have taken rooms there for five years. When will Bostonians be ready to render it possible to substitute better conveniences and sanitary arrangements for the picturesqueness and traditionalism of the gray old Congregational House?

What is worth doing at all is worth doing well, and if it is necessary to spend \$200,000 in preparing *The Defender* to win the international yacht race for the America cup, and if the owners of the boat can afford that sum, the object may be worth the cost. But the money would go a long way towards paying the debts of our great benevolent societies, and the question naturally occurs to mind whether we really care as much to see those debts paid and the societies suitably equipped for their work as yachtsmen care to win the great cup contest. If not, why not? The Congregationalists of the United States could pay in, before another week passes, every dollar which the societies need, and with no special difficulty.

More than one new church a week—in fact, almost two—is added to the list of Congregational churches in the United States. A considerably larger number are organized, but unforeseen shiftings of population or other unavoidable causes kill not a few of them. In these times it often demands not only great wisdom but also sharp self-sacrifice to found a church hopefully. It is cheering to remember how many churches, which once were as small, feeble and poor as any of the weakest among us, now have become not merely self-supporting centers of local and vigorous Christian activity, but also willing and large helpers of those who are following in their footsteps elsewhere.

Our churches, especially those in the country, during a vacancy in the pastorate, need to be particularly on their guard about inviting applicants for the pulpit supply. Among the numerous applications received lately by the committee of supply of one church, letters came from two who desired to be heard as candidates, one referring to a church in a New England State which he had served some



years and the other to a Y. M. C. Association. The committee was wise enough to write before engaging to a deacon of the particular church, and received reply that there must be some mistake, as no such person had served either of the two churches in town. The Y. M. C. A. knew nothing of any such man, and on writing to the man himself for references no reply was received. We would say to committees, never invite a candidate till good references are in hand.

Prof. W. G. Blaikie, in the May *Good Words*, gives reminiscences of his "doppel-gänger," the late Prof. J. Stuart Blackie. It seems that an American Baptist once tried to get Blackie to lend the weight of his authority to the Baptist interpretation of *baptizo*. Blackie failed to bite at the bait, but replied: "Practically, it is of no consequence whether baptism is performed by immersion or by sprinkling, because it is not the quantity of the water that has any virtue but the recognition of its symbolical character as an emblem of purity. In this, as in many other matters of religious ceremonial, the letter killeth while the spirit maketh alive. Half the nonsense that is commonly ventilated on theological subjects arises from the stupidity of giving to the letter of the sacred text the reverence which is due only to the spirit."

Bishop Doane of the Protestant Episcopal Church recently announced to a New York legislative committee that he favored a repeal of all excise legislation of every sort and description, and preferred dealing with the question of the sale of liquor under the penal code as we deal with dynamite, etc. Neal Dow, Joseph Cook, John Bascom tell the *Voice* that they agree substantially with Bishop Doane, but Abram S. Hewitt, Lyman Abbott and Rev. Dr. W. R. Huntington dissent, the latter saying that he would as soon think of joining a general movement for the abolition of all cages with a view to the rehousing of the menagerie. Professor Bemis of Chicago University says he believes in "the Norwegian system as a beginning in large cities, and then in the South Carolina dispensary system as a further step, with freedom to counties to vote prohibition."

The *Boston Herald* of May 10 editorially criticised Dr. E. B. Webb's article in *The Advance* of May 2 on the Foundation of the Missionary Spirit. It accused Dr. Webb of attempting "to revive an issue which all parties have been willing to drop." The "issue" referred to is whether any of the unrepentant in this life have another chance to repent after death. Dr. Webb's article makes no allusion in any way to this topic, but urges that without repentance the heathen, like all other men, are lost and that Jesus Christ offers them their only chance of salvation. Whether this is true or mistaken theology it is that which both conservatives and "new departure" men agree in holding. It may be too much to expect the *Herald* to discuss such a matter candidly, but there was no need to muddle it.

A call has gone forth for a National Political Reform Conference to be held on Staten Island, N. Y., June 28-July 3. A committee of men active in political and social reform, of which Mr. Charles B. Spahr of *The Outlook* is chairman, has this matter in charge, and the conference will be a representative one, all organizations that aim at cleaner politics and a better government being invited to participate. Among the subjects to be discussed are the following: no manufacture or sale of alcoholic liquor except by the State and Federal Government; total prohibition as a beverage; details of the tariff to be regulated by a national bureau; no monopolies or trusts dealing in the necessities of life and preventing fair competition; ownership by Government of railroads, telephones and telegraphs; civil service reform; woman suffrage; tax reform; currency questions. No embargo is to

be placed on free speech, the hope being that out of a great variety of diverse opinions a common ground of action will be reached that will appeal to all broad-minded persons.

## STAFF CORRESPONDENCE.

### FROM BOSTON.

#### A Good First Year's Work.

The first annual exercises in connection with the close of the Berkeley Temple School of Applied Christianity were held last Thursday evening in the auditorium of the church. The principal of the school, Rev. Lawrence Phelps, presided and explained something of the scope of the work, which takes the twofold form of Bible study and personal evangelistic effort, such as visiting prisons and hospitals, conducting meetings, teaching in Sunday school, etc. Essays were read by the five young men and five young women who have completed this first year's course, and their treatment of the various topics showed how thoroughly they have grasped the noblest ideas of Christian socialism. A church that will minister to the whole man was the keynote of their utterances. Rev. C. A. Dickinson, in his closing address to the students, emphasized the thought that their chief mission was simply to interpret Christ to the world. Rev. J. P. Bixby of the Lay College at Revere, an institution doing a similar work, was present with several of his students.

#### Up to Date Endeavorism.

Another notch in the history of the Convention of '95 is reached by a new broadside from the press committee, the authority for latest facts. It seems to be the unanimous sentiment of the convention leaders that Boston officials are taking a genuine interest in the great program of July. The provision of most favorable opportunities for sight-seeing, with the best protection to the visitors, public recognition of the event by decorations in form of C. E. emblems, and the privileged use of the Common itself, which is considered none too sacred for such a gathering, are unmistakable evidences of the winning influence of the young people's movement on the city authorities. The "program of features" includes some speakers of world-wide reputation, representing more than a dozen foreign countries; a floating society conference; noonday prayer meetings in shops, factories, and other places in the city, and special attention to the Juniors, not to mention the detailed arrangements, including special music, at which a chorus of 3,000 voices is already at work. The preparatory committee conferences which are being held are enthusiastic forecasts of the future and are attended by thousands of workers. The accommodation of the delegates is being well planned. First of all the hotels will be filled, especially as headquarters of the State officers. The rates for rooms range from seventy-five cents to about \$1.50 per day; but in the private houses, where many of the visitors will be housed, the expense for a room will be fifty or seventy-five cents. For meals, provision will be made in the great hall itself.

#### Pharmacy Fair.


The aspect of Mechanics Hall under the influence of the American Pharmacy Fair (May 1-25) is not in general unlike that of the exhibitions of other industries, but the unusual atmosphere of the place stamps it immediately on entering as a huge drug shop. The penetrating aromas of perfumes, drugs and spices remind the visitor

continually of the nature of the exhibit, while the tasteful arrangements of the individual displays offer an extensive field of study in the raw and finished products and in the development of medical appliances and contrivances of the present day. This being the first fair of its kind in America, a successful attempt has been made by the Pharmaceutical Associations of New England, under whose auspices it is held, to do justice to the subject in general by thus providing a public educational display; and opportunities have been furnished by excursions for easy access to the city from neighboring and more remote places. The special side features have been lectures on current hygienic topics by leading individuals in the medical profession and exhibitions of the most improved methods in the care of persons and animals. The talks of Mrs. Annie J. Miller have been especially popular and favored by a large attendance. The exhibit is confined not strictly to the distinct branches of pharmacy, but extra attractions are included, and during certain hours programs of a high order of instrumental music are rendered, to the pleasure of afternoon and evening audiences.

#### More and More Variety.

The tendency to a broader use of the Sunday evening service is more and more apparent. Not long ago the O'd South devoted an evening to choice music, Mendelssohn's Hymn of Praise being rendered by its own efficient choir, re-enforced by other singers. Such a service, if duly advertised, is sure to bring a large congregation, and on that occasion the audience overflowed into the chapel. Berkeley Temple has for several years imported much variety into its Sunday evening service, and its neighbor, Shawmut, is meeting with much success in its current series of talks by prominent men, Dr. E. E. Hale, Hon. C. C. Coffin and Rev. J. H. Stuckenberg having already been heard, while Prof. William Mathews, the author of that well-known and valuable book, *Getting on in the World*, who is now an attendant at Shawmut Church, and Rev. S. F. Smith being scheduled for succeeding Sundays. Shawmut is quite exceptional in the fact that it holds three services on Sunday in its auditorium, that in the afternoon being largely musical. These three services attract quite distinct audiences, and each is thought in its way to serve desirable ends.

#### Convention Goers.

The unusually low rates to Saratoga this year will probably induce a good many persons to attend the Congregational Home Missionary meeting, and the possibility that the meeting in 1896, its seventieth, will be held in Boston, may also operate to increase local interest in the convention. If the churches of Boston only responded to the call for the State meeting at Lynn next week to the full extent that the present comprehensive law allows, more than three-score persons would represent Boston Congregationalism. We fear this is not likely to be the case, but it is to be hoped that the proximity of this important gathering to strong churches will induce them to make sure that they are represented there. If the rank and file of church membership could be pervaded with a fraction of the enthusiasm which leads Christian Endeavorers to attend their local, State and national assemblages, our conferences would undergo a transformation and receive an invigoration which would inure to their good. 



## FROM NEW YORK.

## The Reform.

Many of our reformers, including Dr. Parkhurst, strongly opposed the bi-partisan composition of the police commission, but it has become a law, and with Mayor Strong's approval. And since his appointment of Theodore Roosevelt and Colonel Frederick D. Grant, in both of whom the public has great confidence, citizens generally feel relieved and hopeful. The commission has now a rare chance to win a noble name for itself, and the faith that it will do so causes their appointment to be looked upon as another long step forward.

Another upward step is the defeat of "the Pavey public school bill," proposing to transfer the bulk of the power and responsibility from the Board of Education and the school trustees to a new body of twenty "divisionsuperintendents," at \$5,000 each, to be made well high autocratic and irresponsible in their control. The bill passed the House by a large majority, but was strenuously opposed by more than 3,000 teachers in mass meeting, and failed in the Senate by a much larger majority. And twenty of the boss's favorites went under that time.

## Women School Inspectors.

Of the twenty-four inspectors of our city public schools five are now, by Mayor Strong's appointment, women, and the general verdict of those in a position to know is that they are all exceptionally well qualified for the duties of their office. These are to examine teachers and give certificates to those found competent; inspect, once a quarter at least, all the schools in their district, looking into the competency, punctuality and faithfulness of teachers, the discipline and progress in study of the pupils, the safety, cleanliness, warming and ventilation of the school buildings, etc. Also to audit the accounts of the trustees. It is an interesting fact, though not thought of in her appointment, that the first designation of a woman to this office occurred, almost to a day, at the expiration of 100 years from the founding of the free school system in this State. It is a comfort to know that one school office is not wholly in the hands of Tammany politicians. Who will venture to predict what further gains another century may bring forth?

## A Million for Columbia.

One of the most notable events of the week—and of years, for that matter—is the munificent donation of a million dollars to Columbia College by its president, Hon. Seth Low. The gift is a filial offering in honor of the memory of the president's father, the Hon. A. A. Low, late of Brooklyn, from whom the son inherited an ample fortune which, unlike too many men of wealth, he knows how to use wisely—a knowledge, by the way, the credit of which the president ascribes to his father's early teaching. This million the donor designs for the library building, the central and most prominent structure in the group of some twenty planned for the new campus on Riverside Heights, 116th to 120th Street, certainly one of the grandest and most commanding sites of any institution in the world. The chairman of Columbia's board of trustees, Mr. W. C. Schermerhorn, gives \$300,000 more for the erection of one of the other buildings of the group. During President Low's administration, five years, the gifts to the college, including his own, amount to between five and six millions of dollars.

## Commemorative Meetings.

The Pilgrim Church, Dr. Virgin's, made him and itself happy last week over the close of the twenty fourth year of the Doctor's pastorate. The ladies gave a commemorative dinner in the lecture room, parlor and infant class room. Around the tables, adorned with roses, were gathered, besides the Pilgrims, pastors of the city and neighboring churches of several denominations, and hearty addresses were made by Drs. Abbott, Gregg, Lyman, Kittredge, Sanders, Iglehart, Elmendorf and others.

The present commodious church edifice at Madison Avenue and 125th Street is becoming too strait for the congregation, and thoughts of moving farther west are entertained. The membership is 735. During Dr. Virgin's pastorate 1,140 have been received, no communion season having passed without accessions. The Sabbath school, including the Chinese classes, numbers 776, and the industrial school 750. Raised for home and missionary work in 1894 about \$17,000. A bright record this for our staunch Congregational brother, and long may he live in Harlem!

Dr. Virgin's predecessor, the founder of Pilgrim (then known as the Harlem) Church, was Rev. S. Bourne, now and since its organization serving the young Congregational church in Bedford Park, one of the most beautiful and healthfully growing sections of our northern suburb. Mr. Bourne was graduated from Yale in 1849, was ordained in 1854, and gave the first five years of his busy ministerial life to the church in Flushing, L. I., since which time much of his valuable work, largely in laying foundations, has been done in this vicinity. In 1862 he organized the Harlem Church, and remained its pastor till 1870. When the Bedford Park church was under consideration, his experience, tact and pleasant relations with the brethren here led to the choice of Mr. Bourne to lay its foundations also, and prepare the way for some younger man to enter into his labors. He has gathered in a goodly, though variable, membership, now numbering forty-nine; a Sunday school of 225; has built a delightful house of worship, worth \$20,000; and now justly thinks himself entitled to a release from work too heavy for one past his "three score and ten."

A delightful meeting of his people and neighboring brethren testified the honor and affection in which he is held and the hearty good wishes that will go with him into his proposed retirement.

## New Temperance Pledge.

It does not seem an easy thing to devise any new scheme sufficiently attractive to draw the drinking crowd from their cups. And yet Christian ingenuity is perennially productive, and a heart fired with loving compassion for the self-destroyer is not easily tired. In proof, here comes Miss Ella Clementine Rodgers, formerly a successful lecturer for the New York State Temperance Society, and is now giving herself, largely at her own charges, to circulating a pretty invention of her own—the "clover leaf pledge"—a pretty card, in colors, adorned with a three-leaved clover, pledging each signer to total abstinence and to secure three more signers, thus rapidly multiplying the number of pledged abstainers, over whom kindly watch is to be kept by the individual, church, Sunday school, Christian Endeavor, or other organization using the clover-leaf pledges. They

may be had at a dollar a hundred of Miss Rodgers, at 44 East Fourteenth Street, New York. The scheme is so simple and properly followed up is so practicable it ought to do good.

## The Interesting Cat Show.

The cats have come. Lots of 'em. In Madison Avenue Garden. Of the musical variety enough to people the backyard fences of a small sized city. Gentle old petted tabbies, adapted to the spacious laps of middle-aged and elderly ladies of the unmarried persuasion. Small kittens around whose soft nests cluster the children with all conceivable exclamations of loving delight. Short-haired tigers, long-haired Angoras, Maltese, ocelots, lynxes and all the rest, over sixty classes of 'em—not only to be seen but to be adjudged as to beauty, homeliness, weight, etc., and prizes are to be given to those excelling in the various physical and moral qualities that the feline race has come to value. The intellectual progress of catdom is seen in the fact that the prizes offered are not in the line of milk, cream, meat, fish and other edibles once held in high esteem in feline circles, but the winning animals are to receive gold and silver medals, bowls, spoons, fruit knives and—money! Like other distinguished individuals and patients just saved from untimely death by patent medicines, the victors in each class are already getting their portraits into the papers and upon large posters about the streets. The delegates are only waiting the arrival of their predestined chairman, "Bonnie Joll," from Huntington Avenue, Boston, to hold the first formal cats' convention, to pass suitable resolutions commending the Bergh Society for procuring the new movement for freeing the streets of disreputable, homeless cats and chloroforming or gassing those found irreclaimable out of decent society. The question of approving the "cats' asylum," managed by a soft-hearted woman up town, will be discussed. At present the meeting is divided, one section holding that the asylum tends to pauperize and lower the tone of the inmates. HUNTINGTON.

## FROM THE INTERIOR.

## Ministers' Meeting in Omaha.

There are not quite as many ministers to meet in this city as in the city on the lakes. Yet the brethren are no less interested in their work or hearty in their fellowship. They have a grand room in which to hold their councils—the reception-room of the Commercial Club in the Board of Trade building. Here they drop in one after another, report Sunday services, plan ways in which to help each other during the week, and to secure larger means for extending their mission work, and refreshed by this social intercourse return to their homes. There are few or no papers over which to tire the brain. A hearty welcome is extended a stranger, and if he happen to have any connection with a newspaper the journal for which he writes is gracefully commended. Once a month the brethren of all the evangelical denominations come together. At this meeting papers are read and important subjects affecting the interests of the city as a whole are discussed.

## Congregationalism in Lincoln.

In this beautiful city of homes, with a population of about 75,000, we have three churches, each one of them fortunate in its pastor. There is talk of a fourth church.

Perhaps it is already organized and recognized. Dr. Gregory of the First Church has completed twenty years of service. He is still in the prime of life. His church is active in all good works. Every Saturday there is a school for the instruction of girls in housekeeping and the making of garments. Only 100 girls are received. These come regularly until they graduate. Few ministers have a more charming audience-room than Dr. Gregory enjoys, or a more loving and loyal people. Plymouth Church is prospering greatly under the lead of its brilliant pastor, Mr. Doane. It has an admirable location, a good building, and a growing membership engaged in all the good works for which a church stands. Vine Street Church, Rev. A. F. Newell, pastor, a recent graduate of our Chicago Seminary, is doing well. It has a favorable situation and will grow rapidly with the return of better times. Undoubtedly a fourth church will find a field for its enterprise and in a few years be as strong as any of its sister churches.

Lincoln is getting to be famous for its university as well as for the political schemes which are hatched in the Capitol. There are at present over 1,500 students in attendance upon its classes. Some of its professors are authorities in the departments they represent and are paid salaries which bear some little proportion to the value of the instruction they give. The chancellor is heartily in favor of co education and says that he has yet to hear the first breath of scandal attaching itself to the name of any young lady connected with the institution. Several of the professors are members of some one of our churches and are towers of strength in them. Lincoln is the home of the Missionary Superintendent Bross, whose wisdom, patience and self-sacrificing toils have brought the Nebraska churches to so high a standard of efficiency and spiritual earnestness.

#### Doane College.

To be within twenty miles of one of our Congregational colleges and not visit it would be a sin almost unpardonable. The college is in the little city of Crete, and in a section of country of well-nigh unparalleled beauty and fertility. The campus is one of the finest in the country. Ninety of its six hundred acres of land have been set aside for the sole use of the students. The college authorities have planted more than fifty thousand trees on the grounds. These trees are growing finely and are aiding nature in her efforts to give beauty to this superb college site. From the college itself the view in either direction is inspiring. The buildings, though not costly as college buildings go, are comfortable, capacious, well fitted to their use and solidly built. One cannot go through them without being impressed by the fact that a dollar here is made to do its utmost. Not a penny has been expended for ornament. Everything is for use. Merrill Hall, Gaylord Hall and Boswell Observatory are worthy a place on any campus. They are suited to the objects for which they were built and are accomplishing them. There is great need of a Science Hall to cost fifty or sixty thousand dollars, and a little later, possibly, of another dormitory. Whitin Library Building, completed last summer, erected with funds furnished from the estate of the late Deacon Whitin and Mr. William Whitin of Whitinsville, Mass., supplemented with gifts by Mr. Edward Whitin, is a gem. Every volume

in the library is accessible to the students. The reading room, the librarian's room and opportunities for growth as books increase leave nothing to be desired. Not many institutions can point to a finer or more convenient treasure house for books than this.

#### More Resources Needed.

As is well known, Professor Swasey, now of the State University, laid the foundation of his fame as a meteorologist in Doane College. Here for a long time was the central weather station for the State. Observations are still taken and recorded with the utmost accuracy. The course of study in the college is that pursued in our best institutions, and those who know President Perry will know that the instruction is thorough and painstaking. It is amazing that so much can be done with so little. The invested funds are less than \$70,000. They ought to be increased at once to \$250,000. Then it might be possible to compete with something like success with the magnificently furnished State universities, which, with all their equipments, do not turn out any better men or women than institutions whose total endowment is hardly equal to their rival's expenses for a single year.

With the return of good times it is to be hoped that President Perry's heart will be gladdened and his self-denying labors rewarded by seeing the institution to which he has given his life financially upon its feet. Meanwhile, its work is its best appeal. Its students are serving our churches, are teaching in our colleges and our schools, and are making a cultured Christian sentiment in our homes for which the State and the whole country are richer and happier. The cadet corps drilled by a lieutenant from the United States Army makes a fine appearance. Graduates of the college speak gratefully of the help they received during their student life from the sermons and counsels of Rev. Mr. Bennett, pastor of the Congregational church in Crete. Near by are the Crete Assembly Grounds, where summer sessions of Chautauqua character are held of much interest and value. Rev. Dr. Willard Scott of Chicago is superintendent of instruction for this assembly.

#### Self-Support and the Home Missionary Society.

In previous years the Iowa churches have been able by a special rally during the last three months of the year to meet all the obligations resting upon them. This year there will be a small deficit. As the churches do not like debt there will be further attempts at church-yoking and at persuading some churches which have hesitated to assume self-support to do so at once. At nearly all the spring meetings of the local associations reports of revivals within their bounds have been received. Some of these revivals have been seasons of great spiritual power. The social questions which in these days are pressing to the front have not been pushed aside, but have been discussed frankly, earnestly and fully. The relations which the church bears to these questions has never been lost sight of.

#### A Sample Western Gathering.

The twenty-third annual meeting of the Omaha Association was held, May 6-8, in the little village of Scribner, situated in the beautiful and fertile Elkhorn Valley. The sermon by the retiring moderator, Rev. William Buss of Fremont, was one of great power and interest. During the sessions several essays were read on such topics as Brotherhood, Ministers' Wives, The Asiatic War and Its Lessons, The Social Unrest,

and Foreign Missions, which indicated thought, ability and sympathy with all modern movements in or out of the church. The high intellectual standard of the association was one of its marked features. Another was the clear conviction of its members that without the aid of the Spirit of God nothing can be done effectually to remedy the evils with which our times are afflicted. The reports from the churches presented by Superintendent Bross and his address on Home Missions were encouraging and hopeful. Considering the year and the condition of things in Nebraska, the work accomplished and the contributions should excite gratitude.

Tuesday evening was crowded to repletion. First came an address by the writer on Congregationalism in America, followed by an address on Evangelism by Rev. C. S. Billings, the State evangelist, a genius in every sense of the word. As if this were not enough, Rev. A. F. Irvine, who has a home on the "bottoms" in Omaha, described impressively his methods of reaching and saving the neglected people who live in this wretched section of the city. His training as a soldier in the British army and in mission service in New York fit him for the work he has taken up, apparently on his own responsibility, in Omaha. He is pastor, also, of the new and promising Pilgrim Church at Fortieth and Dodge Streets. Great interest was shown in education. The claims both of Doane and Gates were presented, and if the State fills up probably the two colleges will have a satisfactory constituency.

#### Not Unlike Pastor Harms.

Scribner furnishes an example of what a faithful and prolonged pastorate can accomplish for an agricultural community, and among people where the original settlers were largely German. Fourteen years ago Rev. M. B. Harrison, brother of the late Rev. H. S. Harrison of the *Advance*, began his work here. In reality he had little with which to begin. He has gathered a self-supporting church with forty members, a Sunday school with six times that number of pupils, built a comfortable house of worship, secured a parsonage, established missions in the country and trained his people to give to the great objects to which our churches are wont to contribute. He has won the respect and love of every person in the region. Aided efficiently by his wife, both have been content to live and labor in this remote town. In some respects the work here reminds one of the work of Pastor Harms on the German Heath. Reference has been made to this parish and its pastor in order to illustrate the kind of service which the pastors of our country churches in Nebraska are rendering the country, and in the hope that brethren who toil in what are called more conspicuous places may not fail to give them the honor which they deserve.

#### Dr. Duryea's Departure.

Dr. J. T. Duryea was dismissed by a large and representative council May 9 from the pastorate of the First Church, in Omaha, Neb. It is the hard work which Dr. Duryea has done, his readiness to respond to calls for service on all sides, which has temporarily broken him down. Very earnest and tender were the prayers that Dr. Duryea may be speedily restored to health, and permitted to re-enter the pulpit where he is a tower of strength.

Omaha, Neb., May 10.

FRANKLIN.



## A Pupil's Tribute to President Seelye.

By Rev. Charles H. Parkhurst, D. D.

Julius H. Seelye was a born teacher. He communicated dignity to the teacher's profession. Almost every college faculty has one such man, but there are not enough of the sort to go around and fill all or many of the faculty chairs. Such a one is the integer by the side of which are ranged a row of professional zeroes which signify nothing in themselves but have the curious faculty of multiplying decimally the integer they lean against.

When I entered college in '63 Professor Seelye was our teacher in mental and moral science. This position he continued to occupy till he became president. It was in that association that I learned to know him and to reverence him. I did not love him till later. With the single exception of my own father there is no man to whom I owe so much as to him. The explanation of this it would not be easy to give. I did not realize my indebtedness to him at the time, but every year added since has made it more clear and real to me.

I should be reluctant to try to analyze his power or to specify the ingredients that combined to compose his personal influence. It is a common experience that those who have been most to us and done most for us are the ones that it is most difficult to give any rational explanation of. They are more than anything they have said or done, and yet all that they have said or done entered into everything that they have said or done.

He made himself felt by all who passed under the discipline of his thought and action. Of all the members of our class who spoke upon the stage of the old village church at our graduation in '66 there was not one who did not evince tokens of having been Seelyeized. It was a phenomenal tribute to his wonderful teaching power. It was not that we so cordially commended all his views, but whether we did or did not submit to Professor Seelye's doctrines it was impossible to escape from Professor Seelye himself. There was a certain personal imperialism about him that made resistance futile.

Reference has just been made to the fact that all our graduating addresses showed symptoms of his influential thought, and yet I doubt if any of us remember a great many things that he ever said. It has been my pleasure to be with him a good deal outside of the classroom, but at the moment of this writing I do not recall a single expression ever used by him in public address, in the recitation-room or in private conversation. He very rarely coined an aphorism. He could not in any way be called original. His thoughts were not original nor his way of stating them original. Still he worked mightily in the intelligences and the lives of those that came near to him. He succeeded in making his words and behavior the simple channel through which he emptied himself into our lives and, without impoverishing himself, made us wonderfully rich.

It was in this way that he showed himself to be the prince of teachers. Most of what we call good teachers are remarkable for the number of things they tell us and for the quick and easy grasp they give us upon the truths and facts that lie within

the province of their instruction. Such teachers cultivate in us the habit of focusing our eye upon what lies at just an easy visual distance, so that we go away with very distinct impressions and are in condition to make a very comfortable and adequate memorandum of it all in our pocket diary. This is all exceedingly congenial and makes cheap material of intellectual self-complacency.

Professor Seelye never encouraged in us self-complacency. We could not get under the pressure of his thought or the touch of his earnest personality without feeling that the things which were near by, and that we could distinguish easily and record readily, were merely the hither edge of realities that fell off from us in long perspective; and we withdrew from the influence of his word and eye with almost a distinct consciousness of what was so large that we could not quite grasp it, and so remote that we could only with strained exertion trace its outline, than we did with a consciousness of what had been made to us matter of definite understanding. He made everything great to us. He not so much told us things as stimulated our vision to an appetite to find things for ourselves.

He had a faculty of making us appreciate the structural principles of life's great matters without so encumbering the prospect with details as to reduce the whole to a monotonous level of indistinguishable minutiae. And those principles he so presented and wrought into the very method of our thinking, and at last into the tissue itself of our being and experience, that they became an indissoluble and ineradicable part of us; so that, however much we might like to break ourselves loose from this dominance, the attempt so to do would be much like trying to emancipate ourselves from the thralldom of our backbone. I have thought many times, in connection with this matter of Professor Seelye's personal contribution to the manner and matter of my life, that I wished by some process I could be provisionally analyzed and the primary elements classified according to the sources from which they were derived; and I wondered how large an accumulation there would be of ingredients that would bear unequivocally the marks of his own authorship.

If it were myself only that had been affected and contributed to in this way it would denote little or nothing as a tribute to my honored professor, but such is not the case. It is a common matter among his old disciples, when they meet together and confer upon matters in any way germane to the problems of the Amherst classroom, for one to develop an idea with all the assurance of imagined originality and for his companion quietly to rejoin by saying, "Yes, that's Seelye." In how many lives he is even more of a power today than he was in the old quiet scholastic times when he sat before us in the classroom unconsciously winding the brown silken guard around the watch that he had placed upon the desk, and quickened our mental discernments and energized our moral purposes by his strong sentences and solid inflections.

Still we must come back to it that it was not what he said but it was the man himself

that was the real inspiration. He was himself the truth of all he spoke. My own congregation have often heard me say that there is no truth apart from life, and that I learned from Professor Seelye. I do not know that he ever told us that. I do not remember that he ever did. What I mean is that it was his own personification of that truth that brought it home to me.

There is exercised by some men a kind of personal baptism, a sort of pentecostal outpouring on a small finite scale that tells upon those who pass within its scope without very much dependence upon any distinct appearances of form or sound with which it may happen to be accompanied, even as at the original Pentecost the baptism of the Holy Spirit told upon the believers without the noise made by the rushing wind or the visible tongues of flame being very efficient factors in the production of the final result. That, I venture to understand, makes out three-fourths of all the real material and genius of true teaching, it is the personal communication of himself which the teacher makes to his pupils, to his disciples.

Professor Seelye is to me the thrilling illustration of the fact. He quickened us, not his words but he; not his explanations and expositions and demonstrations but he. He was to us more than ever he could have told to us or acted before us, and the deeds he performed and the sentences he spoke were only the electric lines along which his own strong, charged soul ran out on its errands of stimulating and life-quickening pressure to the waiting minds and lives that still think in the vernacular of his mind and yet pulse with the throb of his life. Now that he is gone it is a pleasant thing to know that in his last quiet years he was not left to guess at the value of the inexpressible ministry he rendered us, and that so many of us have been able to comfort his weary waiting spirit with assurances of our tender indebtedness and affectionate regard.

Birmingham the city intends to commemorate the service done by R. W. Dale, D. D., the citizen. In moving the resolution the adoption of which expressed this intention, Hon. Joseph Chamberlain, M. P., said:

Although Dr. Dale was, by the necessity of the case, never permitted to render active personal service in connection with our municipal work, yet the tone which he inspired was of immense advantage and has done much to make the municipal character of Birmingham the honorable character that it is. He was able to show us how a minister of religion, without derogating in any way from his sacred functions, could nevertheless infuse into all around him that intense spirit of local patriotism which he possessed in so remarkable a degree, and without which local government can never assume its highest and its best characteristics.

This discriminating tribute of a great political leader and statesman in municipal, if not national, spheres is well worth noting.

I have a very great confidence indeed in the kindness of God toward us. I do believe if we shall find ourselves mistaken on either side in eternity, it will be in finding God more merciful than we expected.—Charles Loring Brace.

How much pains people take to provide things unnecessary and to preserve them unused!—Edward Wigglesworth.



## A Springtime Walk in England.

By Clifton Johnson.

IT was May 14 in a country village of southern England. An errand called me to a town four miles away, and late in the afternoon, with a small village



boy for company, I started. The boy had the red cheeks common among the English children. His clothing, including his cap, was of brown corduroy, and he wore heavy-soled, stubby shoes, the bottoms of which were studded with broad-topped nails. He was bound to make his mark in the world with those shoes; indeed, he made a good many marks in the world every time he put a foot down. On his left arm he wore a band of crape. This indicated that he had recently lost a relative.

He was a shy, good-mannered little fellow. At first acquaintance he would hardly say "yes" and "no" in answer to questions, but this extreme shyness did not last. He was very good to give information about the things that attracted our attention along the way, and it is of the flowers and birds we saw on this walk and of the boy's comments on them that I wish to write.

The way led mostly along a narrow, winding road, hemmed in by hedges, through a farming region of wide fields with once in a while a patch of woodland. The hedges that were low and well



trimmed were dense and green, for such will not blossom except for now and then a lone cluster; but the hedges that were uncared

for and grew tall and loose were full of the white hawthorn blossoms. The hawthorn is in blossom all through the month of May, and is often called "may" in consequence. If a hawthorn bush is allowed to grow in an open field, as frequently happens, it comes in time to be a large tree very like an apple tree, only more gnarled and much thicker in its branches. About houses one often comes on pink blossoming hawthorn.

English roadsides in the warmer months are almost everywhere luscious with stout growing grasses, flowers and weeds. There is always a sparkle of color in the green, and you never need go far to gather a wild bouquet of considerable variety. Dandelions were numerous today, and besides their yellow blossoms there were tall stalks white

the pussies were getting coarse and seedy and the fuzz was blowing away. The purple vetches were beginning to blossom in the grass tangles of the roadside.

Some of the wheatfields, or, as the English say, "cornfields," were yellow with charlock blossoms.

The charlock looks something like wild turnip.

The boy said, "It's one o' the worst weeds there is. It grows in the corn and smother's it. They has to hoe it out."

He showed me a pretty white flower which he said was cuckoo's eyes, though



"some calls 'em coachmen's buttonholes," and he pointed out some bright red flowers on a coarser, taller stalk that he called robin's eyes. These are spoken of also as Robin Hoods.

Two varieties of nettle grew along the hedges. There was a great deal of the rank, prickly sort, which they call stinging nettles, and a gentler kind with attractive hooded blossoms that were sometimes yellow, sometimes white. The latter variety did not have any poisonous prickles on them and were called blind nettles.

"People says stinging nettles don't sting this month," remarked my boy.

"Well, don't they?" I asked.

"Yes, but they say, 'you try—they won't sting this month,' and you try and get stung, and then they say, 'Well, they won't sting *this* month, but they will sting *you*.'"

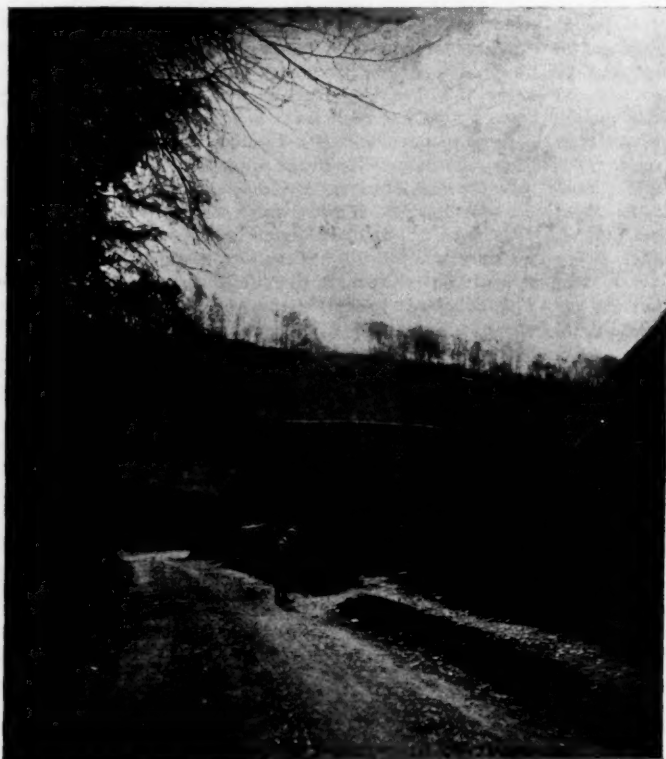
"Blind nettles," the boy continued, "they say

you must shut your eyes when you pick them. If you don't you'll get your arm broke."

We heard a bird in the hedge, and the boy tried to get a sight of it as it hopped and flitted through the tangle of twigs. "I think that's a tom-peter," he said. "He's a hartful bird. You can't catch 'em and you can't hit 'em. You c'n throw right straight at 'em and they ain't there."

A pair of partridges would sometimes flutter away from just the other side of the hedge, in the fields, and we heard pheasants give their startled double crow of warning in the woods and a cuckoo's mellow calling far away.

"That's a landrail you hear whistlin' now," said the boy. "But you can't tell where he is. He keeps changin' around,



with winged seeds. Buttercups, strawberries and forget-me-nots were in blossom. All these were like the same flowers in America. Some of the green roadside ditches which I looked down into, where a little stagnant water lay in the bottom, were twinkled all over with the little blue forget-me-not flowers.

Daisies—the low, delicate British variety, with tints of pink on the under side of their white petals—were numerous. The pasture fields were quite gay with the daisies and buttercups.

A little flower called birdseye, something like the forget-me-not, but several times larger, was common. Then there was the tall, pink-blossomed wild parsley and another tall plant with great coarse leaves, which the boy pointed out as hogweed.

The grasses in forward spots had already begun to tassel into blossoms and the farmers would begin haying in two weeks more. We passed a clump of willows and found

and when you hears him in one place he's somewhere else."

We saw a whitethroat and later another bird in an oak, of which the boy said, "I think that's a yellow-hammer, but you can't always tell them from a whitethroat unless you sees 'em."

"There's a dishwasher," said the boy, pointing out a black and white bird on ahead of us in the roadway. "You watch

him when he flies and then you'll see why they calls him that."

The bird took wing in a dipping flight along the ground, and the boy was sure that showed the

reason of its name, but I thought the name came from its odd bobbing up and down after it alighted.

I asked the boy about the nightingale, but his response was, "I don't think I've ever heard one."

There were butterflies fluttering about and sometimes we came on a burly bumblebee buzzing among the flowers. Some of the latter were black and white, some black and yellow. The boy called them dumble-doors. Once we saw a peewit, also called the lapwing or plover. However, peewit is its name among the country folk and "pee-wit!" is what the bird says when it sings. Peewits are large, roundwinged, clumsy-looking birds and have a flopping, uncertain flight. The boy told me about a "lost peewit" he knew of, and that expression "lost" very well describes the appearance of all these birds. "They always keeps playin' and hollerin'," said my boy. "They builds their nests in the long corn and 'ay."

When we passed a group of farm buildings we saw sparrows busy about the roofs and swallows flitting along the hedges.

"There's one o' those swallows builds at our house," said the boy. "He makes a nest every year under our bedroom window and breeds young ones there. You c'n put your hand out and touch the nest."

In the fields we sometimes saw a flock of blackbirds flying here and there in their uneasy feeding and in the groves we heard the pigeons cooing. "I had two pigeons," the boy remarked, "but one of 'em's gone away. I don't know but what he might 'a' got shot. That's the best one that's gone away, too—the one what lays the eggs."

When we saw some rooks hovering about a field I asked the boy about rook pie. He seemed not to know much about that particular dish, but he said, "Some likes sparrow pie and some likes hedgehog pie and some likes squirrel's pie. I likes apple pie."

We saw and heard many skylarks making their ascents and descents through the air and throwing down their sounds to us. "I do like to hear them," said the boy. "I read a story about a skylark in a book.

I got the book in the Band of 'ope. 'Twas a ha'penny. Sometimes when they sings they goes way up out of sight, sir."

The sun was now almost at the setting point and the town we journeyed to was just ahead.

### WE WANT THE RIGHT MAN.

BY REV. A. H. QUINT, D. D.

Some recent suggestions of mine as to the qualifications to be kept in view in selecting a pastor have brought me many favorable comments. This pleases me, but it also makes me feel that there is demand for further discussion of one branch of the subject. How shall we get the right man? A practical question of method is before us. The question, I have abundant reason to know, is often perplexing. Perhaps I can answer many letters, although I am by no means sure that advice would be taken.

In many churches, every member having a friend who is a minister will demand as a right that that minister shall be heard one Sunday. To prevent hard feeling, this is sometimes allowed. It is the worst possible method. In fact, it has not a single redeeming feature. Let us dismiss it.

The usual course is for the church and society to appoint a committee to find a candidate. This is almost a necessity. I have known cases where the society excluded the church, and appointed a committee alone. But this is a piece of arrogant impudence lingering here and there from the old iniquitous decisions of certain ancient courts. The church should take the precedence and appoint a majority of the committee. If it cannot do so it should become incorporated, withdraw from the society, and, if need be, worship in a barn where it can have Christian liberty.

This committee should choose a chairman and a clerk and keep complete records. If the church be a desirable one the committee will, in two or three weeks, enroll the names of fifty or sixty persons which have been forwarded to them, each of which persons is guaranteed to be just the right man for the place. It is probable, I am bound to say, that a large portion of these persons are excellent ministers and would do good service. This fact adds to the perplexity. It is easy to rule out some—such as one who recently offered to pay the chairman of the committee a commission on the salary if he were accepted, but I have never heard of more than this one instance. Obvious peculiarities which would prevent adaptation to a particular pulpit would rule out quite a percentage. All good men are not precisely fitted for all pulpits. Then again it may be that a particular church needs a man of some pastoral experience, and this need would rule out those who have not had such experience. But as to the number who seem to be eligible, what course shall be taken? I ought to add that it is not necessary to be limited to the great list presented voluntarily. The committee may wisely ask some judicious friend to mention a suitable candidate. It may find help in ministerial bureaus now established, which have special facilities for ascertaining facts.

Now here comes the one feature which I regard as most important. The committee, made up so as to represent various elements, even discordant elements, should determine not to place in the pulpit (which it should control) a single person who could possibly be a candidate until the committee, having

made complete examinations, is absolutely unanimous in recommending this person to the church for the pastorate. It should not have any second choice, nor place a second man in the pulpit unless the first is rejected. With such a recommendation the church is likely to give so favorable a hearing as to result in a call.

But such a course would require more than Spartan firmness on the part of the committee. That body will be importuned from within the church and from without. Somebody will be urged "merely as a supply." Some members will want the method of hearing a succession of preachers, "so as to take the best." This latter course usually makes division. I personally knew a large New Hampshire church which had fifty-two candidates in its pulpit. A church will sometimes like a candidate, but some one says, "Let us not be in a hurry," and a second is heard and is also liked, and then both will have to be thrown over to compromise upon a third, with the danger which always attends disappointments.

I have known the method which I have recommended to succeed when harmony seemed almost too much to hope for. I have advised the selection of persons for such a committee of whom it was said that they were too hostile to each other ever to agree. I said in reply that if they could not agree in committee when they were brought close to their responsibilities they could not agree in the church. The selection was thus made and the result was easy and unanimous.

I think I will tell the story of a call to a pastorate in my native State. Uncle Ela, as he was called, a tavern-keeper of the old kind, was deputed to go to Andover and ask the presiding professor to recommend a suitable person from the seminary. Now this agent was not even a church member and was, in fact, a Universalist. It was more than eighty years ago. The professor said to him: "I know just the man for you. It is young Mr. Clary. He is a most exemplary Christian." Now the church had suffered by having two ministers of bad character, so Uncle Ela said, "We don't care so much about that, but this time we want a good moral man." Mr. Clary went as a candidate, became the pastor, mainly upon this recommendation, and proved himself to be both moral and Christian, preached the soundest of doctrine and saved the church from apostasy.

What should the committee do? It should ascertain, by most diligent search, the qualifications of every person whom it considers. It should find what the person has already done. If it is drawn favorably toward some one who is in the pastorate, and who, it is fair to suppose, desires a change, its members should go and hear him preach, should look into his Sunday school, should enter his prayer meeting. If it wants a pastor, it should find what he is in pastoral work. Many a church will need a man of tact, and some will need executive ability. The committee can easily ascertain, and ought to, what he believes and what he preaches. If the man is not in the pastorate the same information as to past service is needed. If a committee will conscientiously do such work, and make full report of its doings, a sensible church will readily unite in calling a pastor. To depend upon casually hearing a man, without knowing what he really is, is not the way to fill this vitally important





office. The method in old times was to have a man preach to the people for two or three months, so that they came to know him. But settlements were then for life. If some of our ministers who are now out of service could preach six weeks in one place, stay upon the ground, visit the sick, and conduct the prayer meetings, some of our best men would endear themselves to a people. But this seems too much to hope for, and a good committee seems the best resource left to us.

## LETTERS FROM THE ORIENT.

### IX. FOREIGN MISSIONS IN EGYPT.

The first sight of a real foreign mission is a memorable experience to one who has been taught from childhood of the romance of preaching Christ to the heathen. The one-story mud villages under the tall palms which we have been seeing along the banks of the Nile are wonderfully like the pictures which a good many years ago used to brighten the pages of the *Missionary Herald*. There could be no doubt that the brown and black forms, half clad or not clothed at all, to be seen at every turn were heathen. It required something of an effort, as we looked at the stolid, fly-covered faces, or saw a yelling, fighting crowd of *fellahin*, to realize that they should be addressed as men and brethren. We of *The Congregationalist's* party anticipated not a little when we woke on Sunday morning, March 17, to find our steamboat, the *Memphis*, alongside of the wharf at Assiout, for this is the largest city in Upper Egypt and has a flourishing mission of the American United Presbyterian Church.

Immediately after breakfast we started for the half-mile walk to the American College. Some went in carriages, a few on donkeys, but the majority on foot. Services were in progress as we entered the building, although it was not yet nine o'clock, for the early hours are chosen for worship and work here, where the midday heat is often intense. There were about 400 boys and girls in the audience, the sexes being separated by a slight cloth screen. All sang heartily, but dropped their voices into a minor key at the end of each line. The words were not intelligible, but the old Scotch tunes were unmistakable. The prayers, Scripture reading and sermon were in Arabic, but our party were patient and apparently interested listeners. They took active part in the collection, and the eyes of the shy girls who passed the little cups shone as they saw the gold pieces. They stopped a moment before the pulpit and showed them to each other.

After the benediction the members of the party were introduced to the preacher, Rev. J. R. Alexander, who explained that it was communion Sunday in the church in the town and that the other members of the mission were at that service. A souvenir list of the company was presented to him, and many questions asked about the mission.

We learned that the work began in 1854. It is the only Protestant mission in Egypt, except that of the Episcopal Church recently opened at Cairo. There are nine central points, and 167 stations where there is teaching or preaching or both. For the first six years there was not a single convert, but now the labors of the missionaries have been richly rewarded. There are thirty-three organized congregations, with

4,554 communicants and an average Sunday morning attendance of over 9,000. The additions to the churches last year were the largest of any year thus far, 550. One hundred and twenty day and boarding schools have an attendance of over 8,000. A weekly paper in Arabic has a wide circulation, and 14,000 copies of the Bible were distributed last year. Of the schools 100 are self supporting, and also several of the churches. That at Assiout has 310 members and carries on a missionary society of its own. The churches last year raised over \$30,000. It is a pleasure to record the fact that the family of the American consular agent at Assiout are active workers in the church, and that two of the wealthiest men in the city are members of the congregation. A considerable portion of the pupils in the schools are Mohammedans, but the number of those joining the churches is small, about seventy in all. The converts are chiefly from the Copts, and the influence of the mission is felt for good through all the Coptic population, which amounts to about half a million. There are now nineteen native and fifteen American ministers in the field. There is a good prospect that this people before long will have their own preachers and support their own churches.

At Luxor, where we spent most of the following week, we had an opportunity of seeing one of the schools under native teachers. A class of Egyptian boys read to us the classic story of a boy who cut down his father's cherry tree and would not tell a lie. The "Father of his Country" is evidently doing important missionary work among a people whose propensities for truth telling are none too strong. Near by this school a few of us found our way, under the leadership of an Arab guide, into an upper room where scarabs and other relics found in the tombs of kings are being made. They are sold as "veritable antiques." Nearly all the ancient treasures of this sort carried away by travelers are made in the scarab factories. Almost every native has some of them concealed about his person and offers them at a high price, but will take for them what the buyer is willing to give him.

Rev. W. H. Nichol, the American missionary at Luxor, and his charming young wife were the guests of *The Congregationalist's* party on a day's excursion to the tombs and temples on the west side of the river, and much interested us all in their work. On a previous day our hearts had been won by the sweet faces and attractive manners of the little girls who ran all the morning beside our donkeys with water jars on their heads. Their pleasant smiles and sweet voices, the few English phrases they have learned, profuse in compliments, are no doubt bestowed indiscriminately on all tourists, but the hearts are rare that can resist their blandishments. Clad in a single garment, they run with bare feet over the sharp stones, and offer cool water at every halting place. Zenobia, eight years old, with the whitest of teeth and dark, liquid eyes, a straight, lithe figure as graceful as a fawn, who says as she runs along, "I am not tired, dear lady; won't you take some water now?" lives on the edge of the desert, probably in a miserable hovel with hardly any roof, without books or knowledge how to use them. In four or five years she will be married and spend her life as her mother does, carrying her heavy water jar from the river into the sand hill

she calls home, or gathering the droppings of animals for fuel to cook the scanty meals for her children, and sitting on the ground at other times chattering with her neighbors.

It was natural that the ladies of our party should wish to do something to brighten these young lives, and by a spontaneous offering enough money was raised by them to send a native teacher across the river to keep a school for a year. It will be followed by further aid from some of the churches to which our party belong. It was a great pleasure to take the gold pieces to Mrs. Nichol and to be entertained for an evening in her pleasant home. Her husband had gone on a week's tour among the villages and left her alone with two Arab servants, and we realized a little what must be at times the loneliness of a missionary's life in a land like this.

It has been a good thing for our party to have come thus into contact with foreign missionary work. We have felt the utter degradation of these people, and have seen how changed are the children who have come under the care of the missions. One minister among us remarked that, except for some differences of dress and color, they would not be distinguishable from the bright boys and girls of his own Sunday school. Nothing but the gospel could make such a transformation, and we have seen that the gospel can do it. If the readers of *The Congregationalist* could have been present at our morning service last Sunday, and could have heard the earnest words and fervent prayers in behalf of these missions, they would not have agreed with the statement made by a speaker at the Boston Ministers' Meeting, a few months ago, that our party ought to stay at home and give the money to missions. There can hardly be a question that the result of this tour will be a deeper interest in missions, not only on the part of our company, but of many to whom they will bring earnest and accurate testimony regarding the need of the peoples whom they have seen.

Luxor.

A. E. D.

Among the interesting religious features of Tuskegee—that excellent Alabama school conducted by Booker T. Washington—is the prayer meeting held daily at noon for twenty minutes. While purely voluntary, those present fully occupy the time in brief prayers, snatches of song, appropriate remarks or Scripture reading. There is no leader nor formal opening. Whoever first reaches the assembly-room after dinner begins the service, usually by singing or silent prayer. Others come and take part till the ringing of the school bell, when those present, without ceremony, go to other duties. Late comers are not upbraided, neither is any one reproached for leaving before the close. Most come once or twice a week, because other duties prevent their attendance oftener. Such a service as this would be a blessing to any institution, or to any group of men and women whom the business of life throws into daily contact with each other.

I have been deep in my study of the ways of God in heathen religions. The past of mankind does not now seem a black ocean covered with fog and storm, and wrecks drifting everywhere; but a long wake of light crosses it, coming from the Light that lighteth every man in the world, the *Pharos* of humanity—the Spirit of God. In that gleam the nations have steered their barks and made towards haven. He hath not left himself without a witness.—C. L. Brace.



## The Home

### ST. BRIDGET.

BY HETTA LORD HAYES WARD.

St. Peter touched the gate of pearl,  
And turned its golden key,  
For trudging up the hill toward heaven  
Came Bridget O' Flarity.

Then back he flung the portal wide,  
As for dame of high renown,  
"Welcome, St. Bridget," he kindly said,  
"To palm and starry crown."

"Speak out the wish you've hid in your heart  
For many a weary year."

"Och faith, yer Rev'rence, a bit of a stool  
And lave to rest me here,

"And see the face of the blessed Christ,  
If that's for the likes of me."

St. Peter, with a gracious smile,  
Said, "This is granted thee."

Tall seraphs led the new-made saint  
Up happy hills on high,  
While Peter watched at the pearly gate,  
As sinful souls went by.

At last, with grand and haughty air,  
A dame of high degree  
Drew near and knocked at the gate of heaven  
With proud insistency.

St. Peter pushed the door ajar,  
When he had turned the key;  
'Twas ample room for the shriveled soul  
To slip in easily.

"On earth, though you forgot Christ's poor,  
His nearest kith and kin,  
Yet once you prayed to him with tears,  
So now he lets you in."

Down heaven's hill a radiant saint  
Came flying with a palm,  
"What, you here, Bridget O'Flarity?"  
St. Bridget laughed, "Yes, ma'am."

"O Bridget, teach me the manners, please,  
Of the royal court above."  
"Sure, honey dear, you'll aisy learn  
Humility and love."

She led the soul with gentle hand,  
Where Mary's lilies nod;  
She saw the face of the blessed Christ,  
And knew the love of God.

Talking recently with a gentleman who is active in Boys' Brigade work he said, in substance: The average American lad coming from a Protestant home is imbued with a spirit of independence which makes him most difficult to manage. He recognizes no law of restraint, and when he enters business and is obliged to yield to authority he becomes restive and not infrequently his insubordination costs him a good position. The Catholic boy, he said, is more amenable to discipline, because he has to submit to church control. This native independence is a national characteristic and has its advantages, but it makes life much harder for the boy if he does not learn the lesson of obedience in childhood. Parents who are too tender hearted to enforce obedience in infancy are only exposing their boys to greater harshness and severity later on.

The effect of bicycle riding upon the health has been warmly discussed of late by both English and French physicians. Sir Benjamin Richardson, the famous London doctor, advises the use of a wheel in moderation. Bicycling has a decided and immediate action upon the heart, therefore, a person who has any weakness of that organ should ride only with the indorse-

ment of a medical adviser. The chief causes of harm arise from the exertion of going up hill, or riding against a strong wind, and from excessive fatigue consequent upon a too long ride. Dr. Richardson cautions timid and impressionable people against riding the bicycle on crowded streets or where there is special danger of accidents, lest palpitation or other cardiac disorders be developed. He also warns the wheelman against exciting the heart by alcoholic drinks. With due regard to these wholesome restrictions he considers the exercise a healthful one, particularly for sedentary workers.

To not a few parents, influenced by the spirit of the age, there is a serious time coming—or it has come already—when they will be face to face with their children and the problem of instruction in matters of religious faith. Perchance the parents have been constrained to give up believing that which they were taught as children. Perchance they have been infected by that insidious heresy that knowledge gained through the senses is the only knowledge which is real. Or perhaps they are tempted to withhold from the child that which they believe, but which neither it nor they can know, impelled to such withholding by fear that they may be doing that which will cause the child, when it is full grown, to chide them for speaking in fables. To all such some words of the late Prof. George J. Romanes may be helpful, because he went through a round of experience in this matter which was most peculiar and significant:

This [the duty of parents to educate their children in what they believe as distinguished from what they know] would be unjustifiable if faith were the same as opinion. But it is fully justifiable if a man not only knows that he believes [opinion] but believes that he knows [faith]. Whether or not the Christian differs from the natural man in having a spiritual organ of cognition, provided he honestly believes such is the case, it would be immoral in him not to proceed in accordance with what he thus believes to be his knowledge. This obligation is recognized in education in every other case.

### IN THE VALLEY OF THE SHADOW.

BY MRS. M. E. SANGSTER.

Dear friend, whoever you are, wherever you are, if it be the valley of the shadow you tread today, let me bring you a word of comfort. Perhaps you are carrying a load of care which almost bows you to the earth, yet your friends do not suspect that the weight so taxes you; they do not know that you need sympathy. Many a soul must stagger on, without human aid, and in loneliness and solitude, because of conditions and circumstances which cannot be explained. This may be your case, and you are brave indeed if the gloom in your heart does not dim the brightness in your face. One who was situated in this way, during the hard times we have lately gone through, and bearing the additional trial of feeble health and weakened nerves, picked up her hymn-book and opening it at random read Heber's lyric:

The Son of God goes forth to war  
A kingly crown to gain;  
His blood-red banner streams afar;  
Who follows in his train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in his train.

There came to her as she read the uplift and the courage which was given, you remember, to the little hero of Mrs. Ewing's pathetic Story of a Short Life, the never-

ceasing lesson of that beautiful martial hymn. Her valley of the shadow knew a gleam of joy.

Over your head, my sister, there may be invisibly suspended a great apprehension, trembling above you like the sword that quivered high among the garlands crowning the feast. One day, years ago was it, or only last week, you discovered that you bore about within you, near life's very citadel, the germ of a mortal disease. Somewhere there was a weak spot, a hereditary tendency to morbid disorder, and it had shown some fatal sign; its chill hand clutched at your breath in the night, it meant some day or other good by to your dear ones and your everyday concerns, and this bright world of business and occupation, progression and variety, of quick coming seasons and blessed opportunities. Ah! it takes special grace for one of God's saints, after long discipline, to say from the heart:

Beyond the smiling and the weeping,  
I shall be soon.  
Love, rest and home!  
Lord, tarry not, but come!

To most of us the Lord does not give this grace when we are in the midst of our work. The children about us, our hands and hearts full, and to waken to a knowledge of some incurable disease with a probably fatal ending, is to enter a valley of the shadow indeed. Yet here, dear heart, take no thought for the morrow. Surrounded as we are by perils, the unexpected may befall any of us, and he or she who is forewarned is forearmed. A little more quietness, a little less haste, above all, a gentle leaning on the arm that never wearies, a trustful leaving of everything with God, and you will have peace. One such I knew, who heard able physicians give their verdict that she could not live three months. She said calmly to her grieving husband, "I shall live, dear, as long as you and the boys need me," and her life was spared for eighteen years. Where can we be so safe as in God's hands—where abide so securely?

The greatest sorrows which obscure our skies are those which bring with them the branding of disgrace. The soul sickens at the thought of the misery brought upon families by the wrongdoing of some tempted man or woman, some loved prodigal who has wandered into the far country, broken the laws of honor and integrity, shamed a fair name. The public have scorn for such a sinner, but at home a sister weeps, a mother shuts herself up to pray, a father's proud head bows. People age fast under these unspeakable griefs. Beside them, the grave of the dear one who passed away unspotted and victorious is as a soldier's bier, covered with royal purple and crowned with laurel. They are consoled whose mourning is shared by a community, whose dear dead are mentioned tenderly by all. Not theirs the darkest valley of the shadow.

Still, be the burden vicarious or otherwise, remember there is no Gethsemane into which your Lord will let you enter alone. In the wildest storm he will shelter you. In the deepest anguish the hand that was pierced will touch you and heal your wound. The angel of his presence will surely save you. The valley of the shadow! Yes! its other end leads to heaven!

For death is but a covered way  
That leadeth unto light,  
Wherein no blinded child can stray  
Beyond the Father's sight.

Love childhood. Encourage its sports, its pleasures and its instinct for happiness.—  
Rousseau.

## THE GARDEN AS A NERVINE.

BY ELIZABETH ROBINSON.

Nervousness seems to be on the increase, in the country as well as in the city, especially among women, and the sale of nervines is something extraordinary. There is never a country store too small to contain a supply of these all-healing "nerve foods," "nerve tonics," "nerve restorers." The finest roadside trees, the most picturesque rocks, to say nothing of barns and fences, all advertise the virtues of these remedial discoveries. No matter what else a medicine is good for, it is *always* a certain cure for nervousness. In the interests of poor, suffering humanity, I venture to propose my nervine, drawn directly from nature's own health-giving sources, and warranted to help, if not cure. It costs little, and surely is as cheap as the cheapest drug. True, it is not available for all, but to the majority of women, old and young, in country villages or even in large towns, it will be useful in more or less degree. Then let us "throw physic to the dogs" and give nature a fair trial.

We all know that to be out doors and breathe the fresh air is life giving. Not all have horses and carriages to command, and many women cannot take long walks. They have not the time nor strength to explore the beauties of fields and woods, but almost all can have access to a bit of ground if no more than a yard square or no larger than the "handkerchief garden" of a well-known writer. Nearly every one can work a little out doors, and, by perseverance, strength increases daily. Unless one has tried it, she cannot realize the pleasure there is in watching plants grow from seed. One can get many a practical lesson in botany and learn much of nature and her manifold mysteries in the smallest garden. Insensibly, while thus happily employed, one's tired nerves rest. Better thoughts take the place of morbid, unhappy ones, and the cares of everyday life grow lighter.

Do not overwork, or the remedy may prove worse than the disease. If life is full of *necessary* work in the house, not much time can be given to the garden. But if one has abundant leisure, and it is often to those who have that the worst forms of nervousness come, the more time spent in the garden the better for both mind and body.

If one is fairly strong, and has enough land, I would recommend growing, besides flowers, small fruits and vegetables. In these one has not only the pleasure of seeing the blossoms, but also the added enjoyment of watching the perfecting of the fruit, and later the pride of eating and sharing with others the products of one's own vine and fig tree. Do not attempt heavy work, for this a man should always be employed, but it is really wonderful how much effectual gardening a woman can accomplish with only a trowel and her two hands for tools.

Wear a shade hat and gloves, take good care of yourself and make your experiment a success. If possible, have a definite object (besides gaining health) in your gardening. For instance, to supply the family with fresh flowers, fruit and vegetables in the season, to grow fine specimens for display at county fairs, etc. Any sort of work has an added interest when there is an object in view.

To those who like to earn a little money by their labors the garden affords an oppor-

tunity. One can often sell flowers, plants and seeds. Currants, strawberries and all small fruits find a ready market. Surplus vegetables are easily disposed of, as they will be far fresher than those usually found in the markets, and many people who do not like having things given to them come eagerly to buy when they find one is willing to sell. A woman will be much less nervous if, instead of sitting in the house sewing until she feels "ready to fly," she works in the garden and with the money made from that hires some poor sempstress to do her sewing. Give my remedy a trial, and see if it does not prove effectual and inexpensive, enabling one to lay up a store of health and strength to sustain one through the cold winter months when outdoor work must of necessity be given up.

## AMELIA E. BARR IN BOSTON.

For nearly thirty years Mrs. Barr has lived in the State of New York and yet she never visited Boston until last week, when a few favored individuals were permitted to meet her in that purely informal fashion which constitutes one charm of social fellowship. Like most English people she was attracted by the narrow, crooked streets of our city, by our leisurely movements and even by the signs of provincialism which crop out here and there, for do not these features remind the Briton of dear old London? "New Yorkers are mad for money," she exclaimed, "but the people here seem to have time and inclination for other pursuits than getting rich."

Mrs. Barr has a strong and unique personality. Outwardly one sees a woman somewhat portly in build, well advanced in middle life, a face framed in gray hair combed smoothly back, and eyes that twinkle with humor or grow tender and earnest, according as the conversation changes from "gay to grave, from lively to severe." The first impression gained is this: Here is a woman of absolute sincerity, one to whom those in trouble would gravitate as naturally as flowers turn toward the sun, one who would fold little children in her arms and brood over them with sheltering love. This instinctive trust increases as she speaks of her varied life—the birth of fifteen children, the loss of husband and four sons from yellow fever within two days of each other, anxieties from repeated illnesses, the plundering of their Texas home in the lawless times following the Civil War, years of hard toil in connection with the daily press of New York and, finally, an accident which disabled her for a time and shut her up to the necessity of writing books for the support of the family.

As these facts came out incidentally one could readily understand the secret of her success as an author. Nothing is written for mere artistic or rhetorical effect. All is the expression of one who has loved and suffered and triumphed. She has little patience with the callow critic who has had no experience of life and yet undertakes to judge of books which unfold the deepest mysteries of the human heart. She reads no book reviews except those published in *The Literary World* of Boston, which she accorded high praise for its strict impartiality and its accurate analysis. Of dialect stories she said, "They are like vanilla, a little is agreeable but too much spoils the pudding."

Mrs. Barr is a hard worker, rising at five,

taking a simple breakfast of fruit and cereals and then devoting the forenoon to writing. After a noon dinner, from which flesh food is eliminated, she has a nap of an hour or two, revises the manuscript of the morning, drives and receives her friends, eats a light supper and retires at nine. By this regimen she preserves her health and secures a serenity of soul which is one of her strong characteristics. A motto from Beowulf, framed and hung in her room, indicates her joy in labor:

I say to my Maker,  
"Thanks for the day's work  
That my Lord gives me."

Many of her ancestors were devout Scotch ministers and long association with them gives a peculiar fervor to her religious belief, which is firmly rooted in the Bible and yet is tinged with views on reincarnation and other theosophical ideas.

Although very conservative on the woman question, as might be inferred from her vigorous articles in *The North American Review*, she repudiates the injustice whereby she has no right of ballot, while the most illiterate serving man on her estate can vote. She is a staunch advocate of a home life and views with alarm the tendency away from marriage among the educated classes in America. "What is the cause of it?" we asked.

"Haste to be rich," was the prompt reply, "and also the pernicious industrial system which draws away young girls from home to serve in shops and behind counters. The best place for a lass to be courted is under her father's roof."

For many years Mrs. Barr has made annual trips to England and Scotland, where her early life was spent, and in order to get the local atmosphere for Jan Vedder's Wife she passed a season at the Shetland Isles. The late Professor Blackie of Edinburgh was a close friend, and her conversation scintillates with anecdotes of noted persons on both continents whom she knows intimately. It is her purpose next fall to leave, temporarily, her beautiful home on the top of Storm King, at Cornwall-on-the-Hudson, and come to Cambridge, where one daughter, Mrs. Kirk Monroe, lives. We bespeak for her a cordial welcome from the many admirers of her books in Boston and vicinity.

F. J. D.

## A DUTCH HOME.

BY O. M. E. ROWE.

It has been claimed that the Dutch painters have little to say but they have a charming way of saying it. A Dutch home is the smallest imaginable, but it has a charming way of showing that simple cleanliness is not without beauty. Fate kindly gratified our longing to enter a Hollandaise house. It was a tiny edifice, and, like most of the houses in Zaandam, was one story high, painted a bright green with white trimmings. The decorations of the pointed *façade* seem a trifle ambitious for so modest a dwelling, but the red roof was unconsciously picturesque.

Zaandam is a droll little town and gives the effect of a toy village, so that it was difficult to realize that it is a city with 13,000 inhabitants. Stiff little trees, prim little gardens, tiny canals crossed by bits of bridges, increase the toy effect. The little strips of water give an air of dignity and reserve to the houses which accords well with the character of the people. Serenity broods over the place as though it were



untouched by the great work-a-day world. Not so; many of these little, gable-roofed houses are the abodes of millionaires whose thrift and shrewdness amassed fortunes in windmill property.

The fame of Zaandam rests chiefly on the possession of what Napoleon called "the greatest monument in Europe"—the hut where Peter the Great lived in disguise while learning ship building. Incased in an outer building for protection, this hut is still preserved, with the oak table and chairs he used and the recess in the wall where he slept. Not far from this historic spot is the modest home we visited. It stands on a narrow lane branching from a street, and our boat as we landed sent the water softly lapping against the garden wall in the rear. The walks were white with broken shells and the vines hung green with tender pods of peas and beans which the Dutch always have fresh and sweet by successive plantings. The gooseberry bushes were dripping with their morning sprinkle and the gay flower beds showed no sere and withered leaf, for in this land of canals a "dry season" has no terrors.

The house-mother was gravely cordial, courtesied and offered us chairs. But without ever glancing at it she continued to knit vigorously on a coarse, blue sock. Her neutral colored gown stopped at the ankles, revealing low, stout shoes and the whitest of home-made stockings. Ah, the sweet religious wholesomeness of the absolutely clean!

Those Holland smocks as white as snow,  
And gorgets brave with drawn work wrought.

She did not wear the mediæval gorget or cape, but folded across her ample bosom was a linen kerchief. The elbow sleeves showed arms muscular with garden work, but clean and fair. Her heavy, faded yellow hair was tightly knotted at the back of her head, and the cold, blue eyes gave her round face a passionless expression as if neither joy nor sorrow had ever touched her. She brought us glasses of milk, not scorning the silver we timidly proffered.

The little room was spotless. The copper kettle and saucepan were burnished like a mirror, and even the tongs and shovel glittered. Built across the corner was a cupboard, whose glass doors revealed dishes of old fashioned ware carefully piled on shelves hung with white paper cut in scallops. Only one picture adorned the room, a framed print of William the Silent, dearly beloved in every Dutch home. On the tall, narrow mantel shelf, edged with a linen frill, two brass candlesticks stood stiffly beside some iridescent shells and a blue china cow mounted guard on either end. A solemn clock with a long pendulum outside the case seemed a symbol of the quiet, monotonous life whose hours it marked off. The lower part of the windows were hung with white lace curtains, and each window ledge held thrifty geraniums, whose pots were as clean as the blue and white Delft plates that hung high over the doorway. Two canaries twittered in a large cage and a tailless cat dozed in the streak of sunshine that lay athwart the white floor.

The house contained only two rooms, and if the room that served for kitchen and living-room seemed small, the bedroom was only a cell. The bed was a recess in the wall, seemingly too short for the sleeper to lie straight. The square, fat pillows, the blue and white figured counterpane and the bleached sheets folded over at both ends

were scrupulously clean. At the foot three shelves held bottles and boxes and a closet below the bed was concealed by a curtain. On a round table lay a large book, probably a Bible. There was space for only one chair and a long chest, sacred, doubtless, to the Sunday clothes. Across the top was spread a linen cloth edged with lace and covered with the queerest bric-a-brac—tiny jars, vases, mirrors and toys, betraying the Dutch love of small things. Instinctively, we felt that they were souvenirs, with tender associations for this placid homemaker. Little cooking is done in the neat little home. Bread and cakes are bought at the shops where even vegetables are sold smoking hot. There is a proverb, "A Dutchman eats like forty," and this is verified by every observer.

We left with regret this unsmiling woman, whose lifework seems to be keeping the tiny home clean. Perhaps her pleasures, too, come from this gospel of cleanliness which she so faithfully expresses.

#### WHICH LOVED BEST?

"I love you, mother," said little John. Then, forgetting his work, his cap went on, And he was off to the garden swing, And left her the water and wood to bring.

"I love you, mother," said rosy Nell; "I love you better than tongue can tell." Then she teased and pouted half the day, Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan, "Today I'll help you all I can; How glad I am school doesn't keep!" And she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom, And swept the floor and tidied the room; Busy and happy all day was she, Helpful and happy as child could be.

"I love you, mother," again they said— Three little children going to bed. How do you think that mother guessed Which of them really loved her best?

—Selected.

#### IN THE KITCHEN.

Steel articles, such as scissors and carving knives, which have become rusty may be made bright as new by rubbing them with emery paper.

Asbestos may be purchased in very thin sheets, and will be found far better than paper to cover cake in the oven to prevent its burning. A sheet of asbestos covering poultry in the oven keeps the legs of the fowl from becoming charred.

If iron dishes in which onions have been cooked are scoured with ashes not a trace of odor will remain. Crushed eggshells added to soapy water are good for scouring porcelain or enameled saucepans which have become roughened with use.

Within a year aluminum has been produced so cheaply that it is now made into kitchen utensils and sold at a reasonable price. They are indestructible, may be kept as bright as silver with very little trouble, and are so light that they can be easily handled.

A lampwick will never smoke if, when new, it is soaked in vinegar for a little while and then allowed to dry. It is better not to wash chimneys, but to rub them with a cloth dampened with alcohol. When the burners become blackened put them to boil in a pot of vinegar, to which a tablespoonful of salt has been added.

It is often said that we keep too hot fires in our ranges. One reason is because we do not understand how and when to use various kinds of fuel. An American family will keep

up a coal fire hot enough to roast an ox in order to broil a steak or a few chops, while a couple of handfuls of charcoal burning in a slitted pan, or in one of the large iron baskets in which doughnuts are fried, and set down on a coal fire which only half fills the grate will be found to broil much better than a large coal fire, and the cost is but a trifle.

#### A VICTIM OF DECORATIVE ART

AND A MOTHER IN LAW WHO WAS WELCOMED BY A SON IN LAW.

Mother (to newly married daughter).—"My dear, your husband has been finding so much fault with the way you manage your house that I thought I would come around and give you a few lessons."

Daughter.—"I think it real mean of him to run around blabbing to you. Ever since I subscribed to the *Ladies' Home Made Home* and tried to make the house beautiful, he has done nothing but find fault."

M.—"Don't cry, my dear; I think I can smooth matters. Now, the one thing he objected to more than any other was baker's bread. That can easily be remedied. So, if you will come out into the kitchen with me I'll give you a few instructions, so you will be able to make just as nice bread as his mother used to make."

D.—"I'd rather finish this jewel casket I'm making out of an old cigar box, but if you insist, of course I'll go."

M. (looking around the kitchen).—"I've found the flour, my dear, but I don't see that big wooden bowl I bought you to mix your dough in."

D.—"Why, ma, I painted that green and ran a scallop of gold paper around the edge, and hung it before one of the parlor windows. It is the prettiest swinging flower basket in the whole block."

M.—"Well, never mind, my dear; I'll use this tin basin instead. Now, where is the rolling-pin?"

D.—"The rolling pin! Is it possible you never noticed it when you were in the parlor? Why, it took me two days to coat it with gilt paint, and I don't know how much longer to fix the little cupid in the middle and fasten the long ribbons on the ends so that it would hang nicely. I'm surprised, ma, you didn't see it, for the design won the first prize offered by the *Ladies' Home Made Home* for a corner ornament."

M. (with a sigh).—"Well, say no more. I'll try to roll the dough with a bottle. Now it's all ready; hand me the baking pan."

D.—"How can I? You know I had only one, and that had to go under the flower basket to catch the drippings."

M.—"I'm ashamed of you, my dear."

D. (beginning to cry).—"It's all your blame; you had no business to come out into the kitchen."

M. (with a smack of sarcasm).—"I don't think I had. At first I thought your husband was in the wrong, but now I think he was just about right when he said that if I taught you how to make bread I'd have to do it in the parlor."—Truth.

#### NOT VANITY BUT DEVOTION.

Professor Blackie frequently stayed at my house when lecturing in Glasgow. He was always at his best when one had him alone. One night we were sitting up together, he said in his brusque way: "Whatever other faults I have, I am free from vanity." An incredulous smile on my face roused him. "You don't believe that; give me an instance." Being thus challenged, I said: "Why do you walk about flourishing a plaid continually?" "I'll give you the history of that, sir. When I was a poor man, and when my wife and I had our difficulties, she one day drew my attention to the threadbare character of my surtout, and asked me to order a new one. I told her I could not afford it just then, when she went, like a noble woman, and put her own plaid shawl on my shoulders, and I have worn a plaid ever since in memory of her loving deed!"—Good Words.

In the place of dead books why should we not open the living book of nature.—Comenius.

## Closet and Altar

*Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares and the calm of our tempest.*

"Are the consolations of God small with thee?" was a question hard to bear when it was asked. Nevertheless, it is a searching question for us. A wealth of consolation comes in when a soul, under the pressure of great sorrow or bewildered under perplexities and trials, can say, "I know that I am having the very best that my Heavenly Father has for me today. Were there anything better he would have given it to me." There is an affluence of divine revelations touching God's pity, love and tenderness that enables one to give freely when brought into the presence of sorrow. The serenity which comes from the firm trust that God knows what is best brings with it a fine discernment of the real sorrow of another, and the consequent expression of it becomes most grateful to the burdened one. The comforts that come from God himself we can well pass on.

S. B. C.

Do you ask which is the happiest life? I say, from my heart, a consecrated one; be it "in the world" (so called) or out of it, in highway or byway, as God wills, still a life consecrated to a service better, higher, sweeter than that of self-enjoyment or self-success. We all want to be happy. We all seek personal joy as an instinct. Surely God meant it to be thus when he made us. Yet no less he has set the deepest sources of joy outside of self-indulgence—in love, obedience, devotion, duty. It may seem a hard word, the last; it has a chilly sound. Yet no less it claims and possesses us more and more as our days go on. Impulse, desire, idolatry, aggressive selfishness—one by one we lay them down. We drop our weights as we go upward. Lo! the cross that we call duty changes to our crown.—*Mary Clemmer Ames.*

The camel at the close of day  
Kneels down upon the sandy plain,  
To have his burden lifted off,  
And rest to gain.

My soul, thou, too, shouldst to thy knees  
When daylight draweth to a close,  
And let thy Master lift the load  
And grant repose.

Else how couldst thou tomorrow meet  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through.

The inner growth of a Christian should be continuous. The renewal is said to be "day by day." We should count the day lost which records no victory over some fault or secret sin, no new gain in self-discipline, in the culture of the spirit, no enlargement in the power of serving, no added features of likeness to the Master.—*J. R. Miller.*

O most Merciful Father, who hast brought me low, and bowed down my heart in sorrow, graciously bear and assist me now. Sanctify unto me all thy fatherly dispensations, and let them prove a blessing to my soul. I know that thy judgments are right. O inspire me with true wisdom, that I may be submissive to thy will. While I am in the world, keep me from all evil, and let thy good Spirit direct and rule my heart in all things: for Christ's sake. Amen.

## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

LESSON FOR MAY 26. JESUS ON THE CROSS.  
MARK 15: 22-37.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

In teaching the story of the crucifixion to children care should be taken that their feelings are not wrought upon too deeply, but enough description should be given to make a deep impression of sympathy and awe. This is imparted unconsciously by the mother or teacher if she goes directly to the lesson from a special preparation of prayer. This, and the consideration of the ages and dispositions of the children, as known by the mother or teacher, should lead her to know better than any "notes" can tell her how to give the account of Jesus on the cross. The low tone, the reverential manner, the reminder, "This pain was borne that we might have joy," can but inspire solemnity in the hearts of the children. Tell them that the darkness which fell over the sky shows the sorrow at the awful scene of Jesus on the cross. Let us bow our heads and close our eyes and think in perfect silence for a moment of the wonderful love of Jesus for us and of how our love should be given to him. Offer a simple, earnest prayer, having the children lift their heads at the close. Some may find it well to have the children pray together, "Dear Jesus, who died for me, help me to love thee more." Repeat the words several times beforehand, explaining that now we are saying them to ourselves; soon we will say them to God, and that is prayer.

Children as old as eight or nine years may well be taught the seven sayings on the cross, with explanation of their meaning adapted to their capacity. Let them find them in their own Bibles: Forgiveness, Luke 23: 34. Salvation, Luke 23: 43. Love, John 19: 26, 27. Agony, Matt. 27: 46. Pain, John 19: 28. Triumph, John 19: 30. Trust, Luke 23: 46.

*Occupation for hands.* On seven squares of paper or cardboard write, respectively, the sayings in full, or the words above, or the first letter of each word. These squares form a cross when placed five in a line one above the other with the sixth and seventh on each side of the second square from the top. To explain the cry of agony, "My God, my God, why hast thou forsaken me?" make clear to the children that agony means to feel more sad than words can tell, and refer to the lesson on Gethsemane in which we learned how Jesus suffered more than a man could have done because he understood just how terrible sin is. Jesus knew that God was with him, for he and the Father had together made the gift of his life for the world, but the pain Jesus suffered was so great, and the sights and sounds of the cruel, shouting, mocking, gambling crowd so filled his mind, that for a time it seemed as if he did not have the pres-

\*Copyrighted, W. L. Greene & Co., 1895.

ence of the Father. But that feeling soon passed away and Jesus spoke the words of triumph and of trust. Jesus meant by the last saying on the cross that the suffering was over and he was again to sit on the right hand of God [1 Pet. 3: 22] where all is joy and love and peace. And he meant that we, and all who will love and serve him, may enjoy heaven with him and have his help here on earth to make our lives useful and happy.

Jesus was called the light of the world, and as we think of the meaning of the sayings on the cross it is as if each one were a light even on that dark scene. The golden lamp in the temple had seven branches, each giving a light. We will make a picture of the golden lamp and on each branch write a sentence said by Jesus or his friends which gives the thought of each of the seven sayings. Then we will put the seven squares of the cross (on which we wrote the seven sayings—see above) at the bottom of the seven branches of the golden lamp as a sign that the cross, through the wonderful words and work of Jesus, has become a light, the light of the world. Find the following verses, read the context, explain and compare with the seven sayings: Luke 6: 28; Acts 4: 10-12; John 15: 15; Heb. 9: 28; 1 Pet. 4: 1; John 17: 4; John 16: 5.



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What makes your loaves of bread all so fresh and light?  
"We use Cleveland's Baking Powder."  
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To always have good luck on every baking day?  
"Why, use Cleveland's Baking Powder."



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SECOND—Bread must be landed in (at some place to be announced later) Saturday, June 1, 1895, before noon, where it will be examined by competent judges, three leading bakers of Boston.

THIRD—Competition is limited to women and girls. Only one loaf to each competitor.

FOURTH—Each competitor must bake the bread submitted herself, also furnish receipted bill for a barrel of "Duluth Imperial" from a retail dealer. Her name will be copied into a book against a number which will also be put upon the loaf, so that the judges will not know whose bread is being inspected, thus insuring

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## The Conversation Corner.

**A**FTER Patriot's Day, *May Day*—and it was a beautiful one. Very early in the morning I spied little girls tripping lightly up to the doors of houses and hanging dainty little baskets on the door-knobs. My basket, which came by mail from New Hampshire, contained a fragrant bouquet of *Mayflowers*—sweetest of all New England flowers—many thanks to the thoughtful Cornerer who sent them. My only celebration of the day was the acceptance of an invitation to visit the boys' Botanical Garden, which I told you about last fall. It was their first anniversary, and many other friends dropped in during the hours specified in the invitation.

The Museum had many additional specimens—stones in boxes on the shelves, leaves pinned to labels on the walls. The *Experiment Station* also seemed to have been enlarged—although even now so low and small that a tall gentleman hesitated to enter—and to contain new appliances in the way of benches and tools. Some new trees have been planted and new paths laid out in the miniature garden, the latter duly named and labelled. In the *Toadstool Department* a sign kindly warned visitors not to eat any of the toadstools, as some of the varieties were poisonous. There is nothing elaborate or expensive about the "B. G.", as the three proprietors call it. The little buildings, gates, doors, platforms, shelves, seats in the trees, and other appointments and apparatus of the place are only what any ingenious, intelligent boys could construct. I should be glad if other Cornerers would take the hint and combine—say two or three together—in starting a similar place of amusement and instruction. It should be located near your home, yet in a retired spot, perhaps in one corner of the garden, where there are one or more trees. Select your own name for it and make your own plan, adding "departments" or specimens as your interest or opportunities permit. If any do try it, please report about it in due time to the Corner.

I have attended one other anniversary "celebration" during the past week in another suburban town. There were many more children connected with it—and much smaller ones. There were about thirty of them present, and they brought their mothers and aunts—sixty or seventy more. I think they are called the *Cradle-rollers* or something like that. I judge it is really a babies' missionary society. The lady in charge read the story in the first part of the second chapter of Exodus about the child found in the river. (I saw one reason of the selection afterwards when one of the dear little Moseses wept aloud, and his mother had compassion on him and carried him out.) The pastor made a touching prayer for all the children and their homes, and a lady who had just come from a missionary meeting in Northampton read a very able paper about missionary matters. A willow basket, resembling either a cradle or the "ark of bulrushes," received the little wooden barrels in which the members, or their representatives, had placed their weekly pennies or dimes during the year. I think it must have been the latter, for I understood the barrels, when opened, yielded over one hundred and twenty dollars. I heard of one little Corner boy who was sick with the measles and couldn't come, but he sent his barrel all the same.

The "banner member" (i. e., the youngest cradle-roller) was six months old. His name was James *Somebody*; of course he will be a Cornerer by and by—perhaps even an editor!

Now for a few letters.

ZUNI PUEBLO, NEW MEXICO.

My Dear Mr. Martin: I live in an obscure but interesting corner of the earth and come to you for information about a coin recently sent me for my cabinet. It may be common currency in England. It is about this size [say, of an old-fashioned half-dime], of a pale yellow color, as if a mixture of silver and gold, has no date or inscription, save the words: NINE SHILLS. Both sides of the coin are alike. Is it a current coin? What is it worth?

Respectfully, M. E. D.

I consulted with our numismatic authority about the coin. He thinks it is not a coin of value, but a "token." Its inscription shows it to be of British origin. If of bronze, it is doubtless a token, with some unknown history. If of gold, it may represent nine shillings in value though not an authorized coin. I happened to meet last evening a gentleman and lady from New Mexico, and was advised to refer Miss D. to Ex-Governor Prince of Santa Fé, who is thoroughly acquainted with the relics of that region. The lady told me of singular curiosities found there, indicating the superstition of the former Mexican inhabitants. If a person had disease in his hand or foot or eye, he would have a metallic imitation of the member cast—of copper if poor, or of silver or gold if rich—and present it to his patron saint, with his prayer for recovery. A lady in Santa Fé has a fine collection of such miniature hands and feet and ears, in copper, in silver and in gold. I have wondered what a poor man afflicted with headache would present—a mock head as big as a cannon ball? and would it be a copper-head? If our correspondent in the Zuni town finds any such relics in her pueblo I would like to negotiate an exchange!


LEBANON, CT.

Dear Mr. Martin: Can any of the Cornerers inform me where the piece of poetry entitled *Whip-poor-will* can be found? I remember speaking it at school a few years ago, but have been unable to find it since. Please admit me to the Corner, as I am deeply interested in it.


Yours truly, ADDIE H.

I remember the piece but cannot now find it; probably younger members who will not have to remember so far back can tell. If Bryant's Robert of Lincoln, Emily Miller's Song of the Crickets, Jane Taylor's Little Lark, Keats's Nightingale, Wordsworth's Cuckoo, Shelley's Skylark, or Lucy Larcom's Brown Thrush, will do, I can direct you to them. Meantime look out for Whip-poor-Will himself, who is due in New England about this time; read the fine account of him in Nuttall's Ornithology, and make personal observations when he comes.

BOSTON.

Dear Mr. Martin: It gives me pleasure to inquire of you what you consider the best life of Washington for a boy ten years old. I have inquired here, and everybody points the finger toward the Corner, thus: 

Yours truly, HENRY H. S.

It gives me pleasure to answer such a ? as that. Irving's Life, Fiske's Washington and His Country, Lodge's George Washington, are all good biographies for grown up readers, but for you, Henry, the only best one is Scudder's little book, published by Houghton & Mifflin, which costs seventy five cents. It doesn't give the hatchet story, but for that I will  you to the Corner of Feb. 21 last.

Mr. Martin

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## The Sunday School

LESSON FOR MAY 26.

Mark 15: 22-37.

### JESUS ON THE CROSS.

BY REV. A. E. DUNNING, D.D.

The crucifixion of Christ is the supreme revelation of the heart of God, and the exhaustless disclosure of the divine possibilities for sinners. The more a penitent and forgiven soul explores the meanings of the cross, the more intense his interest in it. All the four gospel narratives should be made the basis of our study.

We count time, backward and forward, from the birth of Christ, but to the eye of faith the events of history arrange themselves around his cross. Dr. Collier, in his *Great Events of History*, thus states it:

The great central event in all history is the death of our Lord and Saviour, Jesus Christ. The centuries circle round the cross. Hundreds of stately figures—some in dazzling luster, some in deepest gloom—crowd upon our gaze as the story of the world unrolls before us, but infinitely nobler than the grandest of these is the pale form of Jesus, hanging on the rough and reddened wood of Calvary—dead, but victorious even in dying—stronger in that marble sleep than the mightiest of the world's living actors, or than all the marshaled hosts of sin and death.

The person of our Lord Jesus Christ is the object on which our thoughts must be fixed as we study this central event of history. The cross is glorified by the person who died on it. The circumstances connected with the crucifixion are mere shadows. The persons who surrounded the cross are only accessories, forming a background to give distinctness to the one hero of all time and of every race in the supreme act of his life. The cross itself is only the symbol which witnesses to his super-human power. As the resurrection of Christ most fully attests his power over death, so his crucifixion made all that is opposed to transfigured life minister to its glory. The Jewish leaders determined that Christ should die, and chose the method for his death that would make the most complete mockery of his claims. He yielded himself voluntarily to the death they chose for him, and by so doing lifted its symbol from the basest ignominy to the highest glory. That fact is the indisputable proof of the divine origin of Christianity, for it shows what changes it has made in human character. When the cross on which Christ was to die was laid on his shoulders, it represented the lowest depth of shame to which men could force a fellowman. But, because of his love who died on it, for many centuries men have worn it as representing the most glorious character to which man can attain. That character itself was once despised, but Christ exhibited it in his death in such glory that it has ever since been growing in the minds of men as the ideal to which all men ought to aspire, and he who thus represented it is coming to be everywhere recognized as the only power which can enable men to attain to it. So Christ lifted up is drawing all men to himself.

The truths which have most effectively shaped Christian thought and faith were revealed in His utterances on the cross. They attract the chief attention in connection with his crucifixion. They are these seven dying words of the Son of God:

1. "Father, forgive them, for they know not what they do." The current exhortation, which had been unchallenged even in the Jewish Church from its beginning, was "thou shalt . . . hate thine enemy." But Jesus had declared that forgiveness of enemies was the first condition of successful prayer. "Whosoever ye stand praying, forgive, if ye have aught against any one." On the cross he endured the greatest test of forgiveness to which any one can be put. While he was dying his eye rested on all classes and his thought included them as he uttered his prayer.

"The people stood beholding," and as they passed by "they . . . rallied on him," saying,

"Save thyself and come down from the cross." He had often had compassion on them, as sheep without a shepherd, but they looked on his dying agonies with no sympathy, no attempt to relieve him. Yet his death was love giving life to save them.

"The rulers also scoffed at him," saying "he saved others; himself he cannot save." They crucified him because he sought to save them, for they valued their official position and power, which his teaching threatened to take from them, more than the life he offered them. Yet he prayed for their forgiveness. "The soldiers also mocked him." Royalty meant to them the power to protect one's self from attack and insult, and to compel others to service. So the inscription on the cross seemed to them a jest, and they joined in it by offering to him the wine they drank as a festive cup in honor of the pretended king.

For all these enemies the argument of the Redeemer's prayer was "for they know not what they do." That was indeed true, for had they known it, the apostle said, they would not have crucified the Lord of glory. But those who do know can never conceive of a limit to his power or his will to save. "Wherefore also he is able to save to the uttermost them that draw near unto God through him."

2. "Today shalt thou be with me in Paradise." Forgiving love makes the strongest appeal to man's nobler nature. One of the two robbers who reviled the dying Christ had a nature to which such love could appeal. He was moved by the spirit which could receive such treatment with only prayer in behalf of those who gave it. He declared the holiness of Jesus. "This man hath done nothing amiss." He confessed that he deserved death because of his sins. "We receive the due reward of our deeds." He acknowledged Jesus as king and prayed for acceptance by him in his kingdom.

In answering this prayer, Jesus revealed what he meant by forgiving love. He promised the penitent robber association with himself. "Thou shalt be with me." He would have made that promise to every one of the scoffing crowd if they had been touched to repentance by the majesty of the character which could forgive such wrong. He will do the same now to every penitent sinner. His word stands forever: "Him that cometh unto me I will in no wise cast out." He promised to the penitent robber immediate entrance at death into a state of conscious happiness—"with me in Paradise." This man could have had no theories of Christ's teaching about the future world. Christ's words could only mean to him that he and the dying Saviour would from that day be together, conscious and happy beyond death. So every one who, seeing the kingly character of Christ as it is supremely displayed in his sacrifice of himself for lost men, shall acknowledge it as supreme, shall enter into that fellowship at once and continue it beyond death in conscious happiness forever.

The remaining words I have not space to expand, but I have briefly opened the meaning of these two as illustrations of the way to teach the meaning of them all. These are the other words:

3. "Woman, behold thy son. . . Behold, thy mother."

4. "My God, my God, why hast thou forsaken me?"

5. "I thirst."

6. "It is finished."

7. "Father, into thy hands I commend my spirit."

These wondrous words close with a shout of triumph for a world redeemed, followed by an expression of perfect trust in God. Then the Saviour of mankind died, literally, of a broken heart.

We may not be able to grasp in its fullness the love which embraced the whole world in sacrifice. We may not fully understand the relation of that sacrifice to the forgiveness

with which God restores the penitent to his favor. But we can each appropriate the fact, feel the love, pour forth our gratitude and enjoy the fellowship of him who, "when he had offered one sacrifice for sins forever, sat down on the right hand of God," and now "ever liveth to make intercession for them that draw near unto God through him."

### THE CHURCH PRAYER MEETING.

Topic, May 19-25. The Great Object of the Gospel—Character Building. Rom. 6; Gal. 6: 1-10.

How far is it to secure happiness here? freedom from penalty? future reward? Why is it supremely to make character holy?

(See prayer meeting editorial.)

### Y. P. S. C. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, May 26-June 1. Christ's Cross; My Cross. Mark 8: 34-38.

Let us think first of the contrast between the two crosses. First, the heaviness of his as compared with the triviality of many of what we deem to be crosses, but which we hardly dare to consider such when we remember that tedious walk to Calvary and the awful suffering that marked its consummation. Then, too, there is a vast difference between the meaning and the value of the two crosses as respects the whole world. True it is that no soul can bravely and uncomplainingly endure the cross without strengthening other souls called upon to endure a similar ordeal. But we believe that Christ's suffering accomplished something for the whole human race—brought a power into human life, revealed the divine love and mercy—as not all the pain and suffering of mankind, if aggregated, could do.

But there is a real likeness between Christ's cross and ours. First, in the fact that it was a cross. It did not come easy to Jesus to merge his will into the Father's will for him; to put the knife into earthly ambitions; to restrain his followers from doing homage to him. His battles in the wilderness and in Gethsemane were real battles, and he, as well as we, shrank from the hard and bitter experiences. But as he is like us in our human weakness and aversion to loss and loneliness, so we may be like him in the beautiful and divine spirit with which he met his cross. To him, indeed, the way of the cross became the way of light. Not until we grasp his secret do the hard places and the painful experiences of life yield us any benefit. They simply harden and embitter us, and, like Saul of Tarsus, we go on "kicking against the pricks" until God in his mercy may send some startling occurrence to open our eyes. Nor is stoical calmness of much more avail than outspoken rebellion. We may set our teeth firmly and say we will not be overcome by this load. Ah, how much better it is to see with Jesus what a component part of life the cross is, how fragmentary and one-sided existence would be without it. Now and then we find some one whose earthly way has been shadowed much, in whose cup the bitter has predominated over the sweet, and yet his or her bearing assures us that he who loseth his life for Christ's sake does truly find it; that the returns in character and influence, the deeper insight into the meaning and mystery of life and the nearer approach to the heart of God more than compensate for what has been lost, given up or altogether missed.

Parallel verses: Num. 4: 1-6; Ps. 37: 31; 38: 4; 55: 22; Isa. 53: 3-12; Lam. 3: 27; Matt. 8: 14-17; 11: 29, 30; Acts 15: 28, 29; Rom. 7: 22-24; 15: 1-3; 1 Cor. 10: 13; 2 Cor. 4: 7-11; Gal. 6: 2, 14; Phil. 2: 5-8; Col. 1: 20; 1 Pet. 2: 19-24; 1 John 5: 3.

I am assured truth cannot be laughed or starved down.—Charles Loring Brace.



## PROGRESS OF THE KINGDOM.

### OUR OWN WORK.

**Loss by Fire.** News has been received by the American Board of the destruction by fire of the Deccan Boys' Industrial School in Sirur, Poona district, India, with its machinery, tools and furnishings. This institution belongs to the Marathi Mission and is under the charge of Rev. Richard Winsor. In the latest report of the mission he records the prosperous condition of the school, with its twenty benches for carpenter boys and its finely equipped room for drawing classes. All the boys had passed the annual examination, conducted by Dr. Thomson of the College of Science, Poona, and he expressed himself pleased with the progress made and the equipment of the whole institution. The commander-in-chief of the Bombay army also visited the school last year, and not only spoke of it in cordial terms but gave a donation of 100 rupees. After speaking of the school as a beneficial agency for developing character among the Christian boys, Mr. Winsor says: "It is wonderful the change that has come over our Christian community with regard to such useful manual labor. It was difficult to get them to do this work, but now all want it." Originally the money for the construction of this school came chiefly from private sources. It is estimated that \$12,000 will be needed to replace the loss, which the Board can ill afford at this time.

**A Call for Scientific Apparatus.** Secretary Gutterson of the A. M. A. suggests that some of our finely equipped schools in New England may have scientific apparatus in whole or in parts which they are about to replace by newer and more modern instruments. The old apparatus would be very acceptable for use in some schools in the South, especially among the mountain whites. Among the things most needed are a good telescope compass or transit for a class in surveying, a microscope suitable for laboratory work, prisms, lenses, concave and convex mirrors, any pieces of electrical apparatus together with a magic lantern for a good oil light.

**Children's Missionary Rally.** The Woman's Board is doing much to foster the missionary spirit in the coming generation. Certainly the boys and girls who attend its attractive Children's Missionary May Festival will grow up with an interest in the souls of their foreign brothers and sisters. This year on May 4 Berkeley Temple, Boston, was as usual crowded with hundreds of eager, happy children coming from the cities and towns round about, as their banners proclaimed. The exercises included interesting addresses by Dr. Pauline Root and Secretary Daniels, emphasis being laid on the educational work in Southern India and especially on the proposed new school in the Madura Mission to be called Capron Hall. Offerings to the amount of \$435 were brought in by the children to help erect this building. But the best part of the program was that contributed by the little ones themselves in an exercise called The Children's Lighthouse, given by the young people of the Broadway and Winter Hill Churches, Somerville. This included songs and recitations by children in costume, and finally the building of a great white lighthouse in which were placed seven lighted tapers. This object lesson was very effective, and the children deserve much credit for the excellent way in which they rendered their parts.

### THE WORLD AROUND.

**Indications of Liberty in Spain.** Slowly but surely the Protestants are making themselves felt in Spain, that stronghold of Catholicism. The Spanish correspondent of *The Pilot* is not in an optimistic mood. He writes: "Amongst both ministries, no doubt, were and are to be found devoted sons of the church, but individual good will toward their venerable mother cannot induce an entire cabinet to proclaim and uphold a united, thorough Catholic policy," and he quotes the cardinal

metropolitan of Valencia as saying recently in a pastoral that the Spanish legislators "appear more anxious to legislate for the tastes of an insignificant minority of some few thousand indifferent, discredited Freethinkers and Protestants than to satisfy the just claims of 18,000,000 of Catholic subjects."

**Europe.** Other encouraging signs indicate the progress of the kingdom on the continent of Europe. Protestantism has steadily increased in the coal districts of France. In spite of opposition and in some cases persecution, there are 1,000 Protestant converts in the northern provinces instead of only fifty Protestant miners twelve years ago at Liéven. In Switzerland it is significant that a railway company, which did not observe the Federal law of Sunday rest for its employés, was admonished by the Federal Council, while the Central Committee of Swiss Merchants has made a move in favor of Sunday closing. An interesting event in Germany is the step taken by Count Hoenbroech in joining the Protestant Church. He left the order of Jesuits a few years ago and ultimately was obliged to sever his fellowship with the Roman Church. He waited two years, however, before coming out as a Protestant.

**Women's Missionary Societies.** An interesting symposium on Women's Missionary Societies has appeared in *The Watchman*, in which prominent Baptists discuss the true relation of the women's organizations to the Missionary Union and the Home Mission Society. Rev. Dr. E. T. Hiscox is very radical and does not hesitate to say that it is a mistake to have different societies doing the same or similar work on the same field, making distinct and separate appeals to the same churches and individuals for the same cause. He pleads for a unification of agencies and suggests that women be elected members of the executive board of the older societies. Another writer who believes it necessary to retain the women's societies as independent organizations thinks the relations between them and the general societies might be improved by co-operation in raising funds, and advocates having the executive committee of the Missionary Union increased to fifteen members, of whom seven should be women. Dr. William Ashmore of China agrees with Dr. Hiscox in the opinion that the women's societies should become auxiliaries to the general societies, thus securing unity, simplicity and consistency in the management of the foreign work and avoiding a needless increase of machinery and expense. The prevailing sentiment seems to be in favor of a more fundamental unity than that which must subsist between a society representing the whole church officered wholly by men and one representing a part of the church officered wholly by women.

**India in 1865 and 1895.** Rev. S. H. Kellogg, D. D., a missionary of the Presbyterian Church, draws some interesting comparisons between the present condition of things as regards religion and that which generally prevailed when he entered India in 1865. "In those days," he says, "no one could point to evidence of general religious thoughtfulness and unrest in any section of the people. Baptisms there were, but always by ones, twos or threes; and the missionary had to stand up against an almost invincible indifference in most cases or a violent and contentious opposition in others." Dr. Kellogg points out the striking difference in the situation today. He acknowledges that neither indifference nor violent opposition have been done away with, and that the great mass of the people are wholly engrossed in seeking after the necessities of life, yet he shows that at the two extremes of the social scale, especially, there are abundant evidences of an awakening interest in Christianity. A proof of this is seen in the present extensive movement toward Christianity among the low caste people of North India, which is certainly significant though all allowance be made for selfish

motives and exaggerated reports. There is, moreover, in almost all missions a largely increased ratio of additions to the church. On the other hand, the great number of societies among the educated classes more or less like the Brahmo-somaj, repudiating the popular Hinduism and often borrowing Christian terms and thoughts, betokens a great degree of religious unrest. The supreme need of missionary work today, Dr. Kellogg says, is "that God would raise up from among the native Christians of this land, now numbering many hundred thousand, men who shall become apostles to their sinning and perishing countrymen."

### WHAT MEN AND WOMEN SAY.

— No other generation, it is safe to predict, will see the farce of nescience playing at omniscience in setting the bounds of science.—*President Shurman of Cornell.*

— The more I come into contact with the plain people the more I am impressed with the integrity of purpose and the purity of their lives. The more deeply I come in touch with public life the more I loathe it and discover its disappointments.—*Rev. Charles H. Parkhurst.*

— Sanctifying of the week days by the church is a matter, in my judgment, of imperious importance, not only to the church itself but to the community. We have gone too much upon the idea that the Sabbath was a day sacred to religion, whereas religion should enter into the affairs of our every day life, and the church should be foremost in carrying all its benevolent operations into every hour of the week.—*Rev. Dr. George F. Pentecost.*

— I grieve over the woman novelist. I think she is hardly in a normal condition. She is like a person who when she drops the crutches she has used all her life becomes spasmodic or falls to the ground. It seems to me that neither the women who supply these terribly overstrained and most unnatural spinnings-out of ill-conditioned reveries and visions and dreams, nor the publisher who accepts them, are doing good service to the public.—*Frances E. Willard.*

— Unselfishness cannot be forced, no amount of legislation can engender it, nor will the attempt to make it attractive by dressing it up under the new and unfamiliar name of "altruism" succeed. Men must be made unselfish by the old-fashioned method of persuasion. They must be won over to the task of bearing one another's burdens by arguments based on love. No agency has ever been so effective in this direction as the Christian Church.—*Rev. W. R. Huntington, D. D.*

— I agree with Pascal that there is virtually nothing to be gained by being a theist as distinguished from a Christian. Unitarianism is only an affair of the reason—a merely abstract theory of the mind, having nothing to do with the heart or the real needs of mankind. It is only when it takes the New Testament, tears out a few of its leaves relating to the divinity of Christ, and appropriates all the rest, that its system becomes in any degree possible as a basis for personal religion.—*The late Prof. G. J. Romanes.*

— Necessity and pity are the nerve-centers of private charity, and without something of pity the works of philanthropy would never be done. Pity, founded on a perception of necessity, real or fancied, is the moving impulse in the charity of individuals; and it is this which makes it so amiable a virtue. The imagination has much to do with it; sympathy—that is, swiftly putting ourselves in the place of another mentally—is the medium through which we act. Public charity rests equally on the basis of necessity, but pity enters less busily into the work; without pity it cannot be well done, but with too much of that soft virtue it is weakened and perverted.—*F. B. Sanborn.*

## Literature

### A NEW TESTAMENT FOR FOREIGNERS.

Mr. Robert W. Mason of Springfield, Mass., has suggested a plan by which foreign immigrants may be enabled to acquire the English language more readily than is usual. His desire is to furnish them with religious truth at the same time. He has hit upon a scheme for the printing of the New Testament in a way which shall convey to the simplest intelligence the sounds of the English words as we use them. His plan involves a pictorial alphabet of the forty five elementary sounds of the English language, by which, by means of the small cuts easily memorized, the sounds of the different letters are suggested. The most important feature of his scheme is the use of parallel columns in which are to be printed side by side the regular English version and the English pronunciation as indicated by his system. That is to say, the foreigner will see in one column the English words and beside them the explanation how to pronounce them.

The system is simple when worked out, is indorsed by many educational experts, clergymen and others, and it seems to us a commendable and promising method of promoting the acquisition of the English tongue by foreign immigrants and of taking advantage of their desire to learn English to afford them an opportunity of reading the Scriptures. Mr. Mason proposes to post placards in many tongues at wharves, eating houses, railway stations, and other places naturally frequented by immigrants, telling them where they can learn of his method of learning English quickly, and there is every reason to expect his scheme to succeed. He needs a thousand dollars to put it in execution and will be glad of contributions.

### BOOK REVIEWS.

#### THE UNITED CHURCH OF THE UNITED STATES.

This is another volume by Prof. C. W. Shields, D. D. It contains several papers apparently already made public, and continues the line of argument and appeal with which the author's name recently has been conspicuously associated, i. e., it is a plea for organic Christian union. The author is an enthusiast and his spirit and zeal will be honored even by those who differ most radically from his views. But one's surprise increases continually that he should remain outside of the Episcopal Church. In fact, his essential and obvious loyalty to it discounts seriously what he has to say as a Presbyterian.

In some important respects we disagree with him. He assumes throughout that the organic unity of the Christian Church is possible. This needs to be proved. The testimony of history is against the continuance of any such unity were it to be brought to pass. He also assumes that organic unity is desirable. This too is open to question, and it is no sign of a lack of intelligent piety to question it. His chief purpose is to commend the four well-known proposals of the American Episcopal bishops and the essentially similar Lambeth proposals of the English bishops, and to offer them as the basis of a League of Catholic Unity. As to the first three, relating to the Holy Scriptures, the use of the Apostles' and Nicene Creeds, and the observance of the sacraments of baptism and the

Lord's Supper, there is, as he says, comparatively little difference of opinion. The obstacle to organic Christian unity is the difficulty, not to say impossibility, of securing acceptance of the fourth point, relating to the Historic Episcopate, and here we find ourselves in sharp variance with Dr. Shields's opinions and statements.

Much which he says is true, although his conclusions do not always follow. But as to Congregationalism in itself and in its relation to his object, in which we naturally are interested chiefly, he certainly holds a strangely mistaken theory. As if he has somewhere learned the truth, he concedes at least once that the Christian churches "existed first in the embryonic stage of Congregationalism, as a cluster of detached parishes," but then developed into Presbyterianism and Episcopacy. This is true, and it offsets his apparent assumption elsewhere of the contemporaneous existence of all three forms of ecclesiastical polity. He also concedes, in discussing unification by consolidation, that the Baptists and Congregationalists could not coalesce with other denominations "without abandoning their own principles." But for the most part he seems unconscious of what he has thus conceded. He asks: "Is there anything in the claims of local autonomy to forbid a more organic union of Congregational churches?" He speaks of "the ease with which any Congregationalist society, if so minded, could pass into . . . a diocese," and adds: "It is quite conceivable that some absorption or consolidation on the terms of the Quadrilateral . . . might become spontaneous and general without agitating the Congregational body at large." He further remarks: "The purest Congregationalist would see that the self-government of the local church might be guarded, even while admitting presbytery and episcopacy into the outer sphere of associated and consociated churches"; and he also declares that "as good Congregationalism and as sound Presbyterianism can be found inside the American Episcopate as outside of it."

These utterances reveal his essential misunderstanding of Congregationalism. The time may come when Congregationalism will see its duty to sacrifice itself for the sake of promoting Christian union and progress, but it can only fulfill this duty by literally effacing itself. If the duty ever should become real, it is to be hoped that we all shall remember that no denominational loyalty or pride should be allowed to hinder its performance. Christianity is higher than Congregationalism. But Congregationalism would have to abandon its distinctive principles and disappear. It could no longer be Congregationalism after accepting the Episcopate. The essential feature of the Historic Episcopate is authority, and apart from its exercise of authority it could have little or no value. But the essence of Congregationalism is the independence of the local church.

When Dr. Shields says that "Congregationalists have now and then an extemporized presbytery called an association, and here and there a truly Episcopal divine without the title of bishop," he misrepresents the facts. The churches meet fraternally in State associations, but an association has no more authority over Congregational churches than a Browning society has. If any association were to attempt to exert authority over a Congregational

church, its action would be indignantly resented, if it were not regarded as too ludicrous to be treated seriously. Even if the Historic Episcopate be taken only as a fact, as Dr. Shields proposes, the element of authority is essential to it; and, although Congregational churches justly emphasize the duty and the privilege of mutual fellowship, they uniformly and sturdily insist upon their independence. There is no compromise possible. Congregationalists can accept the Historic Episcopate only by ceasing to be Congregationalists; and to talk about the adaptability of the Historic Episcopate to Congregationalists is, with due respect to the author, to talk nonsense.

The latter part of this volume contains an analytical and historical study of the Prayer Book and the Offices of the Episcopal Church and some others which is of interest. But the volume, as a whole, must be taken as representing the author's enthusiasms and aspirations rather than any widespread or intense conviction among other Christians, even those who are most nearly one in spirit. [Charles Scribner's Sons. \$2.50.]

### RELIGIOUS.

The eighth volume of the second series of the Select Library of Nicene and Post-Nicene Fathers, edited by the late Dr. Schaff and Dr. Henry Wace, deals with the *Letters and Select Works of St. Basil* [Christian Literature Co. \$4.00]. It exhibits the editorial wisdom and experience which the previous volumes of the series have illustrated so admirably, and it is published in the same substantial and handsome manner.—A second edition of the excellent *History of Christian Doctrine* [Harper & Brothers. \$3.50] by Prof. H. C. Sheldon of Boston University is out. The author has revised the earlier edition, making some changes in the interest of greater accuracy, but the work retains substantially its original and eminently satisfactory shape. He has added appendices, however, with some critical or explanatory matter, and they increase the value of the work. This history has ranked from the outset among the more scholarly, candid and trustworthy treatises of its class.

Mr. F. H. Stead has written *The Kingdom of God* [Charles Scribner's Sons. Imported. 60 cents], one of the series of Bible Class Primers edited by Professor Salmond of Aberdeen. It is offered as a plan of study, and it is an elaborate and minutely detailed outline—not a treatise or narrative. Scholars of the Bible will find it valuable, although more might have been left wisely for the student to do for himself.—Rev. P. M. Muir has prepared a short, crisp, comprehensive historical sketch of *The Church of Scotland* [Adam and Charles Black. 12 cents]. It is hardly more than an outline, but is just the book which many American ministers will be glad of, as it contains in small compass all which they need to know about its subject—one of very great interest and instructiveness to all students of church history and ecclesiastical problems.

The Fleming H. Revell Co. have issued *The Teacher and the Class* [50 cents], a symposium on Sunday school teaching. Such contributors as Drs. J. R. Miller, James Stalker, R. F. Horton, J. H. Vincent and Dean Farrar have discussed such topics as Heart-Power in Sunday School Work, The Teacher's Qualifications, The Teacher's Ideal, The Teacher's Reward, etc. The



book is simple and helpful from cover to cover.—Rev. Dr. C. E. Nash has added another volume to the series of Manuals of Faith and Duty. It is called *The Saviour of the World* [Universalist Publishing House. 25 cents]. It explains the human need of salvation and the work of Christ as a Saviour from the point of view of the Universalist body. Of course it does not cover all which evangelical writers would include in a discussion upon the same topic, but it is thoughtful, and well adapted to the author's purpose.

Several well-known clergymen of the Church of England delivered a course of sermons last year in the Church of St. Martin-in-the-Fields, London, on *Religion in Common Life* [Funk & Wagnalls Co. \$1.00]. Among them were Rev. Prebendary Shelford, Rev. A. R. Buckland, Rev. G. S. Reaney, Dean Pigou, Archdeacon Sinclair, Dean Farrar and Rev. J. F. Kitto. The sermons discuss a considerable variety of practical subjects in a sensible and suggestive fashion. Those on The Religious and Social Uses of Discontent, Noblesse Oblige, Is War Consistent with Christianity, Fairness and Social Amelioration, are among the most noteworthy. Of course the book is adapted primarily to an English audience, yet many of its pages are not inappropriate out of England.—Rev. Dr. J. C. Lees has written a little book entitled *Life and Conduct* [Adam and Charles Black. 12 cents] which contains genuine good sense and piety, in regard to Character, Influence, Money, Health, Recreation and similar themes.

Rev. Dr. C. C. Hall is one of the ministers who hold children's services—as all ministers ought to—and two of his sermons to children are printed in an attractive volume, *The Children, the Church and the Communion* [Houghton, Mifflin & Co. 75 cents]. The first explains why children should attend church and welcomes them there; the second explains the communion service and appeals to children to heed its lessons. The volume is well adapted to gratify and influence the young.—*Miriam, a Christ Child* [Fleming H. Revell Co. 35 cents] is one of those books which express tender parental affection stimulated and saddened by bereavement, and which no one can find it in his heart to criticize, yet which have no special claim upon the public at large. Within the circle of the author's relatives and immediate friends the little book, which is prettily issued and full of the spirit of Christian resignation and courage, should find a welcome and make an impression.

Dr. B. B. Comegys's *Thirteen Weeks of Prayers* [Fleming H. Revell Co. 75 cents] has reached its fifth edition and reappears revised and enlarged. It is intended for family use and is the fruit of discriminating study and endeavor, and those who prefer aids of this sort in household devotions will do well to examine it. We are aware that some value them very highly. It includes many prayers for special occasions, collects, etc.—*The New Era of Song* [Flood & Vincent. 35 cents] is a hymn-book for Sunday school and prayer meeting use. It is one of the ordinary sort, but is better than the average.—Another hymn-book, and one intended for the younger children, is *Song and Study for God's Little Ones* [R. R. McCabe & Co. 25 cents], edited by Miss Bertha F. Vella and others. It also contains some Bible studies, outlines for special services, etc.

## STORIES.

*Tom Cringle's Log* [Macmillan & Co. \$1.25] is an old English naval story in the vein of Captain Marryatt's works. The scene is the West Indies, and the author exhibits considerable dramatic power, as well as the ordinary characteristics of the best writers of his school of fiction. The frankness and *bonhomie* of the story—one might call it a long sailor's yarn—are charming, and the pictures of West Indian life strikingly realistic, occasionally almost too much so. The book is illustrated, and is likely to retain long its popularity.—From such a book which, in spite of its faults, is genuine and invigorating, one turns with some regret to such a *fin de siècle* story as Mrs. Reginald de Koven's *A Sawdust Doll* [Stone & Kimball. \$1.25]. It is a skillful piece of work and from the artistic point of view deserves praise. But such ability should choose a better theme. The superficial life of modern fashionable society and the marital infelicities which to a certain extent characterize it are debilitating subjects for study and description. This is not a demoralizing book, like too many of its class, but it is not ennobling.—*Trilby, the Fairy of Argyle* [50 cents] is out in two editions. The original French of Charles Nodier has been translated by Minna C. Smith and also by N. H. Dole. The translation by the former is issued by Lamson, Wolfe & Co., that of the latter by Estes & Lauriat. Whether Du Maurier took his title from the name of this Scottish sprite or not, his well-known story is the excuse for the publication of these two renderings of Nodier's little work. It is a gracefully conceived and effectively written little story, in which certain Scotch superstitions are described, and some passages are quite touching. Each translation is fairly well done, but of the two we prefer Miss Smith's.

*Alison's Adventures* [Porter & Coates. \$1.25], by Lucy C. Lillie would have had more value to us had the author omitted the episode of the tempted husband and the wife almost unfaithful to her marriage vows. A touch of this appears now to be supposed essential to much literature, but in this volume it strengthens a suspicion of mere book-making, which the story could well have spared. The heroine is a wise young girl and the interest centers in the use she makes of a large fortune which she inherits.—*Only Ten Cents*, by Mrs. G. R. Alden (Pansy), a publication of the Lothrop Co. [\$1.50], is a story of great results from insignificant means, showing the power of the humblest instrument in well doing. A text of Scripture worked on cardboard by an invalid girl becomes a reforming power to a whole household, by exciting the interest of a young, ignorant, but earnest and enthusiastic girl, daughter of the house. The story is told in a bright, winning way.—In touch with this is a tender little Easter story of but fifty-four pages, by Mary L. Dickinson, called *Spring Blossoms* [American Baptist Pub. Soc. 75 cents]. The ruling motive is love, showing its power in reconciling differences, softening prejudices and breaking down every barrier that hedges in human hearts. Two little children, and we are thankful that they are not prigs, wield this potent weapon most unconsciously; awakened tenderness responds in a rugged, reserved nature, and several lives are made happier thereby. It is a wholesome little book.

## MISCELLANEOUS.

Among the many recent publications about Japan or China, Mr. H. T. Finck's *Lotos-Time in Japan* [Charles Scribner's Sons. \$1.75] certainly is among the most vivid, readable and enlightening. Mr. Finck describes the popular life and manners of the Japanese, and confines himself chiefly to such facts and impressions as are most obvious and easily received. He says little about politics, and not a great deal about art or literature. One chapter is devoted to missionary matters, and, without committing himself to hostility to missions, he evidently has his doubts about the value of missionary work. He does not appear to have investigated missionaries and what they are doing with any particular attention, yet he is not antagonistic to missions, but seems to feel that we are not sufficiently thoroughly converted ourselves to undertake the conversion of other nations. He was much impressed with the bright side of Japanese life and with the æsthetic elements of the Japanese character and society, and, taken in connection with other well-known volumes, this will be of great value to those who are informing themselves about Japan, while no other volume is more entertaining than this.

The Impressions of America, formed by M. Paul Bourget, have been given to the public in one or another form through the press; but they have now been put together in an attractive volume, *Outre-Mer* [Charles Scribner's Son. \$1.75]. M. Bourget certainly took America seriously and labored hard to enter into the spirit of our life and to master as much as possible of the characteristic features of our manner of life. His book exhibits more than some would have anticipated of the blunders which a foreigner among us finds it easy to make. We do not all live in hotels, and the hotel population still is small as compared with the occupants of distinct homes. There are not many women in the ministry. The whole picture which he draws of the American girl is one-sided and unfair. It is based upon observations of the society girl alone, and of one or two of the most conspicuous types of the society girl. The author evidently not only has never come into contact with the girls and women who best represent the great body of the American people, but he seems to have little or no knowledge of their existence. His impressions of our country, our business men, our education, our pleasures, etc., all are tinged by a certain unreality which it would be difficult to explain to him, probably, because individuals and sometimes groups of individuals are exactly what he has seen and described, but the unreality of which he will discover should he ever reside among us for four or five years. The America which he has seen is not the America in which we live. It is only one of the many appearances which blend to compose the America which really is.

We wish that our Oriental party could have had Mr. Lawrence Hutton's *Literary Landmarks of Jerusalem* [Harper & Brothers. 75 cents], for they would have enjoyed it. It is sketchy and makes no attempt at thorough or elaborate description of the city, but it tells in brief compass and in graceful language much of what one wants to know about many of the more important spots in Jerusalem and vicinity. It is also illustrated freely and with exceptionally good pictures. It makes no pretense of be-

ing a religious book, yet it is not lacking in reverence and religious sympathy.—Ex-Governor John D. Long has been for many years a favorite after dinner speaker and orator upon special occasions. A collection of his productions of this sort, including such different topics as Wendell Phillips, Forefathers' Day, Unitarian Missionary Work, the Ancient and Honorable Artillery, The Disaster at Johnstown, Pa., The Dedication of the Oakes Ames Memorial Building, etc., has been printed by Messrs. Houghton, Mifflin & Co., with the title, *After-Dinner and Other Speeches* [\$1.25]. The easy and pleasant flow of the orator's words seems adapted to almost any theme or occasion, and will continue to give pleasure in the future, as thus preserved, as on the occasions when these addresses were delivered.

Prof. G. T. Ladd's latest work, *The Philosophy of Mind* [Charles Scribner's Sons, \$3.00] exhibits both conservatism and progressiveness and in some respects is one of the author's most noteworthy works. It starts from the point of view of empirical psychology. Its chief task is to examine our primary ideas of the nature of mind under the guidance of this empirical psychology. The discussion of monism and dualism is discriminating and acute. Dr. Ladd appears to be a dualist in psychological metaphysics but a philosophical monist, and he pledges himself to show at some future time that the nature of our minds and their relations to our bodies can be understood only upon the theory of an Absolute Mind, outside of ourselves. Dr. Ladd has written, as is his custom, with daring positiveness, yet not without self-control and caution. Specialists upon his subject will recognize in these pages, as in their predecessors from his pen, the work of a vigorous, honest and remunerative, even if occasionally imperious, thinker.

Among the fruits of the pen of that distinguished lady, Miss Frances E. Willard, her latest work, *A Wheel Within A Wheel* [Fleming H. Revell Co. 50 cents], deserves notice because it illustrates so vividly the enterprise which characterizes the famous and popular author and also instructs others how to imitate her example, thus promoting the healthful exercise and sport of bicycling. The book is an unpretending narrative, but it is entertaining and we wish other women in larger numbers would imitate Miss Willard's example.—In the modest little volume called *A Ceramic Study* by Flora E. Haines, the author takes six earthenware plates and shows how they become marvels of beauty by going through all the processes of the potter's art. She spent a year among the potteries in Staffordshire, Eng., and each step in the evolution of a lump of common clay into a choice bit of decorated china is told in charming detail. Incidentally, the book treats of profit-sharing and both Ruskin and Thomas Hughes are supporters of the Guild-Pottery Society whose operations she describes. The volume is published by the author at Bangor, Me., for 75 cents.—*Little's Living Age* for January, February and March of the current year [\$2.75], forms a tempting volume in the familiar black and yellow binding.—The First Congregational Church and Society of Detroit (Rev. W. H. Davis, pastor), celebrated their jubilee year last December. A history of the church and an account of the jubilee proceedings have been published together in a tasteful and

freely illustrated volume, and it possesses large interest for all who are concerned in the prosperity of Congregationalism generally, and especially for the many who have personal attachment to this church or to its members.

The *May Atlantic* [Houghton, Mifflin & Co. \$4.00] is exceptionally interesting. In addition to Mrs. Ward's and Mr. Gilbert Parker's entertaining serial stories, Eliza O. White contributes a graphic short story. Mr. Percival Lovell's first paper on the planet Mars is engrossing and shows that Mars has an atmosphere, but one thinner than ours and relatively charged heavily with water vapor. Bradford Torrey furnishes a delightful open air article, A Week on Walden's Ridge, and Olive Thorne Miller another, Tramps with an Enthusiast. The anonymous pen picture of Richard Harding Davis, in the series of New Figures in Literature and Art, is well drawn. Dr. G. B. Hill's second paper on Autographs also is enjoyable. We comment elsewhere on Prof. J. B. McMaster's encouraging demonstration of the superiority of our own times over those of our fathers.—*The American Journal of Science* [\$6.00] is devoted in large part to an appreciative sketch of the career and character of the late Prof. J. D. Dana, for many years its editor. There is a fine portrait of him. The other material is too technical for ordinary readers but specialists will appreciate it.

#### NOTES.

—Pestalozzi's literary remains are to be published before long, partly at the cost of the Swiss Government.

—Nearly 120,000 copies of Mrs. Kate Douglas Wiggin's story, *The Birds' Christmas Carol*, have been sold, not to include foreign editions.

—The form of the Francis Parkman Memorial in the new park in the suburbs of this city is not settled. A large stone seat, on the site of his former home and bearing a medalion of his head, or a small Grecian temple containing a bust are suggested.

—The collection of autographs and other literary curiosities belonging to Hon. Mellen Chamberlain of this city has long been known as remarkable. Judge Chamberlain has now given it to the Boston Public Library, of which he was for so many years the head.

—In a comparatively unknown book about Sir Walter Scott, printed at Amsterdam in 1833, there is a letter by Scott in which he flatly denies his authorship of the *Waverley* Novels. *The Critic* prints the letter. Most people have supposed that he was content to evade questions on the subject.

—Only \$720 have been subscribed thus far by Americans towards the \$6,000 necessary to build the proposed Tennyson memorial beacon at Freshwater, Isle of Wight. *The Critic* is ready to forward subscriptions, and American money is plenty enough, in spite of the recent hard times, to justify greater liberality. There should be no longer delay.

—Van Dyck's portrait of the Marchese di Spinola brought \$50,000 at auction week before last in New York. This is said to be the highest price ever paid for a single painting in this country, although there must be some owned here for which more was paid abroad. Indeed this is said to have been sold in Europe once or twice for nearly \$100,000. Meissonier's *Friedland, 1807*, together with his own portrait of himself, brought \$66,000 at the A. T. Stewart sale in 1887 but neither by itself was worth \$50,000. Breton's *Communists* brought \$45,500 at the Morgan sale in 1866 and Millet's *Waiting* went for \$40,500 at the Seney sale in 1891.

#### BOOKS OF THE WEEK.

- Roberts Brothers, Boston.*  
 TALES FROM SCOTT. By Sir Edward Sullivan, Bart. pp. 315. \$1.50.  
 THE CURSE OF INTELLECT. pp. 177. \$1.00.  
 A HANDBOOK OF TUBERCULOSIS AMONG CATTLE. Compiled by H. L. Shumway. pp. 179. \$1.00.  
*Leach, Shewell & Sanborn, Boston.*  
 MACAULAY'S LIFE OF SAMUEL JOHNSON. Edited by Gamaliel Bradford, Jr. pp. 73. 25 cents.  
*Hartford Seminary Press, Hartford.*  
 QUALIFICATIONS FOR MINISTERIAL POWER. By Rev. C. C. Hall, D. D. pp. 241. \$1.50.  
*Dodd, Mead & Co., New York.*  
 THE IMPREGNABLE CITY. By Max Pemberton. pp. 416. \$1.25.  
 MELTING SNOWS. By Prince Schoenaich-Carolath. Translated by Margaret Symonds. pp. 238. \$1.25.  
 CYCLING FOR HEALTH AND PLEASURE. By L. H. Porter. pp. 195. \$1.00.  
 THE ABBE CONSTANTIN. By Ludovic Halévy. pp. 202. 40 cents.  
*Macmillan & Co., New York.*  
 BLEAK HOUSE. By Charles Dickens. pp. 815. \$1.00.  
 ALMAYER'S FOLLY. By Joseph Conrad. pp. 276. \$1.25.  
 JOHN DALTON AND THE RISE OF MODERN CHEMISTRY. By Sir H. E. Roscoe, LL. D. pp. 216. \$1.25.  
 THE PSALMS: BOOKS II. AND III. With Introduction and Notes by A. F. Kirkpatrick, D. D. pp. 556. \$1.00.  
*Harper & Brothers, New York.*  
 THE AMERICAN CONGRESS. By J. W. Moore. pp. 581. \$3.00.  
 WITH THE PROCESSION. By H. B. Fuller. pp. 336. \$1.25.  
 THE MASTER. By I. Zangwill. pp. 523. \$1.75.  
*Merriam Co., New York.*  
 THE ROMANCE OF THE SWORD. By Georges Duval. Translated by Mary J. Safford. pp. 463. \$1.50.  
 CORONA OF THE NANTAHALAS. By Louis Pendleton. pp. 199. 75 cents.  
 SOME GOOD INTENTIONS AND A BLUNDER. By J. O. Hobbes. pp. 67. 40 cents.  
*D. Appleton & Co., New York.*  
 PEDAGOGICS OF THE KINDERGARTEN. By Friedrich Froebel. Translated by Josephine Jarvis. pp. 352.  
 STORIES OF COLUMBIA. By W. H. Glascock. pp. 196. \$1.00.  
*Maynard, Merrill & Co., New York.*  
 LE CHANT DU CYGNE. By Georges Ohnet. Edited by A. H. Solal. pp. 90.  
 ROBERT BLAKE AND CROMWELL. By Reinhold Pauli. pp. 148. 40 cents.  
*Longmans, Green & Co., New York.*  
 COLONEL NORTON. By Florence Montgomery. pp. 461. \$1.50.  
*Funk & Wagnalls Co., New York.*  
 THE ESTRANGEMENT OF YOUNG PEOPLE FROM CHRISTIANITY. By President J. E. Rankin, LL. D. pp. 58. 50 cents.  
*American Church Press, New York.*  
 HEAVENLY RECOGNITION AND OTHER SERMONS. By J. L. Campbell, D. D. pp. 254. \$1.25.  
*Henry T. Thomas Co., New York.*  
 THE BUILDING OF A NATION. By Henry Gannett. pp. 252. \$2.50.  
*J. B. Lippincott Co., Philadelphia.*  
 DISTAFF AND SPINDLE. By Mary A. Townsend. pp. 69. \$1.50.  
 THE THREE GRACES. By The Duchess. pp. 304. \$1.25.  
*C. A. Murdock & Co., San Francisco.*  
 SANTA CATALINA. By C. F. Holder. pp. 126.  
 PAPER COVERS.  
*Anson D. F. Randolph & Co., New York.*  
 WILLIAM MACKENGO TAYLOR. pp. 63. 50 cents.  
*Maynard, Merrill & Co., New York.*  
 MERRILL'S VERTICAL PENMANSHIP, Nos. 1-6. Each 24 pp. 8 cents.  
*Brentano's, New York.*  
 SONNETS TO THE MEMORY OF FREDERICK DOUGLASS. By Theodore Tilton. pp. 12. 20 cents.  
*Vortex Co., Philadelphia.*  
 THE LADY AND HER TREE. By C. S. Wayne. pp. 221. 50 cents.  
*Johns Hopkins University, Baltimore.*  
 THE RISE AND DEVELOPMENT OF THE BICAMERAL SYSTEM IN AMERICA. By T. F. Moran. pp. 54. 50 cents.  
*Howard Publishing Co., Detroit.*  
 SIR FRANCIS BACON'S CIPHER STORY VOL. V. By O. W. Owen, M. D. pp. 200. 50 cents.  
 THE TRAGIC HISTORY OF THE EARL OF ESSEX. Deciphered from Sir Francis Bacon by O. W. Owen, M. D. pp. 104. 50 cents.

#### MAGAZINES.

- April. BULLETIN OF BOSTON PUBLIC LIBRARY.—CRITICAL REVIEW.  
 May. ART AMATEUR.—COSMOPOLITAN.—AMERICAN MAGAZINE OF CIVICS.—EDUCATIONAL REVIEW.—CHAP-BOOK.—POPULAR ASTRONOMY.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—LEND-A-HAND.—REVIEW OF REVIEWS.—PHILOSOPHICAL REVIEW.—BIBLOT.—EDUCATION.—UNITARIAN.—POPULAR SCIENCE.—MUSIC.—SCHOOL REVIEW.—AMERICAN JOURNAL OF SCIENCE.—HAYWOOD.—CENTURY.—SANITARIAN.—BOOK NEWS.—CHRISTIAN LITERATURE.—LITERARY NEWS.—PANSTY.

Modern agnosticism is performing this great service to Christian faith; it is silencing all rational scepticism of the *a priori* kind. . . . Do the doctrine, and if Christianity be true, the verification will come, not indeed mediately through any course of speculative reason, but immediately by spiritual intuition.—*Prof. George J. Romanes.*



## News from the Churches

## Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 20, at 10 A. M. Topic, Ethics and Evolution, by Prof. George Harris.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

LAY COLLEGE, REVERE, Annual Examinations, May 20, 21, 9 A. M. to 4.30 P. M.; collation at 12.30. Anniversary exercises May 22 in First Congregational Church at 7.30 P. M.

HAMPSHIRE EAST ASSOCIATION, Amherst, May 28, 10 A. M.

SEVENTIETH ANNIVERSARY OF THE AMERICAN TRACT SOCIETY, Central Church, Boston, May 19, 7.30 P. M. Sermon by Rev. Samuel H. Virgin, D. D.

ANNUAL MEETING OF LEND A HAND CLUBS, Park Street Vestry, Boston, May 22, 2 P. M. Dr. E. E. Hale will preside, and Mr. Lathrop of Albany, Mr. Ely of Cambridge and others will address the meeting.

AMERICAN CONGREGATIONAL ASSOCIATION.—Annual meeting in Pilgrim Hall, Congregational House, Boston, Tuesday, May 28, at twelve o'clock, noon, to elect officers and transact any other business. The following proposed amendments to the constitution will be acted on: Amend Article V, by changing Tuesday to Monday. Amend Article IV, by adding at the end: Should any vacancy occur in the list of officers or directors at any time during the year, either by failure to elect, or by reason of resignation, or otherwise, the board of directors may fill the vacancy by ballot at any meeting called for the purpose. MORTON DEXTER, Secretary.

NINETY-THIRD ANNUAL MEETING, General Association of the Congregational ministers of Massachusetts at Central Church, Lynn, May 21, 22, 23. Tuesday, 2.30 P. M., Organization and business; evening, Public worship. Sermon by Rev. F. S. Moxom, D. D.

Wednesday, A. M., Reports, business and a paper; P. M., Annual meeting of the Massachusetts Home Missionary Society; evening, Topic, The Missionary Obligations of the Churches, discussed by Rev. Nehemiah Boynton, D. D., Mr. Henry E. Cobb and Pres. M. E. Gates.

Thursday, A. M., Reports and business, paper on Good Citizenship by Rev. L. C. Smart; P. M., Topic, The Value of the Study of Local Social Conditions by Young People, Rev. J. W. Buckham; Topic, How Shall the Minister Deal with Sociological Problems? Rev. G. H. Reed; Topic, Can the Theological Seminary Be Made to Serve More Effectually the Needs of the Times? Mr. R. A. Woods; evening, General topic, Congregationalism, What It Means Today, Rev. A. H. Quint, D. D.; What It Has Learned, or May, from Its Continental Expansion, Rev. E. M. Noyes; What It Has Learned, or May, from Other Denominations, Rev. C. R. Brown.

For aid in securing boarding places delegates should apply to Deacon James Trفرن, 106 Hollingsworth St., Lynn.

THE SEMI-ANNUAL MEETING of the Woman's Board of Missions will be held on Wednesday, May 29, in Central Church, Fall River, Mass. Morning session at 10.45. Afternoon session, including young ladies' hour, at 2. Addresses will be given by Mrs. S. H. Capron, Mrs. J. H. De Forest of the Japan mission, Mrs. J. K. Browne of the Eastern Turkey mission and Dr. Louise R. Smith, recently from Van, Turkey. Basket collation at noon. ANNIE B. CHILD, Home Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY.—The sixty-eighth anniversary will be observed at its chapel, 257 Hanover Street, Thursday, May 16, at 7.30 P. M. President Alexander McKenzie, D. D., will give an address. Mrs. F. O. W. Rite, president of the Seamen's Society, Friend Society, recently formed, will speak, and brief reports of the society's work for the year will be presented by Chaplain S. S. Nickerson and Secretary B. S. Snow. A cordial invitation is extended to all friends of the sailor to be present.

## Approaching State Meetings.

Illinois,	Jacksonville,	Monday, May 20.
Iowa,	Fusener,	Tuesday, May 21.
Massachusetts,	Lynn,	Tuesday, May 21.
New York,	Gloversville,	Tuesday, May 21.
South Dakota,	Yankton,	Tuesday, May 21.
Pennsylvania,	Pittston,	Tuesday, May 21.
Idaho,	Mountain Home,	Wednesday, May 22.
Rhode Island,	Providence,	Tuesday, May 28.
Michigan,	Olivet,	Tuesday, June 11.
Vermont,	Bennington,	Tuesday, June 11.
Connecticut Assn.,	New Haven,	Tuesday, June 18.

## Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Churchill, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work heretofore done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stoddard, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council and Year Book, 1892, page 6. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational

Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest); to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 257 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

That money is greatly needed for the extension of our work in the West is very plainly stated in an item from Washington.

That town in our State which has just been canvassed shows that as compared with seventy-six other places examined in the same way it stands in the front rank.

The continued success of that energetic new church in a city of eastern Massachusetts is assured from its past record and its future aims. The spirit of the people is just suited to their surroundings.

Should all churches meet their obligations after the manner of one in a neighboring suburb, how many more opportunities could be taken advantage of by that particular society to which it was in debt.

New Jersey items are full of especially good ideas this week. The results of appointing sub-pastors are a good recommendation of the plan. It is right in line with the thought of an article in our columns not long ago, which urged the necessity of each church member being a pastor.

At least five additional churches have recently reported the use of individual communion cups for the first time. The methods of use are in general quite similar, and it is common agreement that less time is taken by the new plan. This fact alone would be a valuable consideration in not a few churches.

Of special note: Still another important pulpit filled near Boston.

Satisfaction from free pews in an Ohio church.

The generous resolve of a young woman in a Rhode Island church.

The first installment of summer appointments of students from a New England seminary.

## THE OHIO STATE MEETING.

The forty-third annual meeting of the Ohio Association, May 7-9, was voted the best yet of meetings always excellent. The churches of Cleveland extended a cordial welcome and generous hospitality, tendered through their representative, the Pilgrim Church. This latest example of the "open church" possesses in its new and magnificent edifice the most complete and sumptuous equipment for its all-round work to be found anywhere. The building contains forty-three apartments under one roof. The work of the first winter has been successful beyond expectation, and was crowned last week Sunday by the addition of fifty-four persons to the membership.

Rev. C. S. Mills welcomed the association in the name of the twenty-one churches of the city. Then, following, Rev. J. R. Nichols preached a strong sermon on The Credentials of the Gospel, and Dr. N. H. Whittlesey presented the claims of the Ministerial Relief Society. Pres. W. G. Ballantine was chosen moderator. A unique feature of the excellent program was the grouping of four sessions about the general themes: Broadening Christian Activities, The World-wide Outlook, The Spiritual Life and The Revival of Civic Patriotism. Secretary J. G. Fraser, D. D., reported that the story of home missions in

Ohio for the year just closed could be told in a single disheartening word, a falling-off of about \$2,000 from the previous year. The reports from the churches showed a net gain in membership of about 2,500 and a slight increase in benevolences.

Pres. C. F. Thwing read a paper on The Training of the Minister Manward, urging that the course be entirely elective, and laying special emphasis on the study of sociology, psychology and homiletics, the last to be taught not by the model but by criticism. Helpful papers were read on Sunday Evening Pulpit Themes by Rev. J. W. Malcolm, on Winter Night Colleges by Rev. L. L. Taylor, on Men's Leagues by Rev. R. A. George and on Institutional Work in Village Churches by Rev. E. O. Mead. In the animated discussion that followed each the prevailing opinion was that while great good has been accomplished by all these means yet they are safe and valuable only as they can be thoroughly spiritualized. In the world-wide outlook an impressive object lesson on the Bohemian work was given by Dr. H. A. Schaffner and a group of twenty-eight helpers from the mission, with addresses on the results in Cleveland in twelve years. The other missionary societies were represented by Drs. W. A. Duncan, W. E. C. Wright and C. C. Creagan, and Rev. Messrs. A. B. Cristy and T. Y. Gardner.

The session devoted to the Spiritual Life carried the conference to a point of religious interest rarely attained, and culminated in a devotional service of deep and tender feeling. Prof. F. D. Kelsey brought the latest message of science, Prof. H. C. King presented clearly The Conditions of Deepening Acquaintance with God and Rev. C. W. Carroll read an earnest paper on Evangelism in the Church.

The closing evening session was devoted to The Revival of Civic Patriotism. A discriminating paper was given by Superintendent Jones of the public schools on Patriotism and the Child Life, and fresh facts were cited touching municipal affairs in Cincinnati and Columbus by Messrs. George Monteith and W. D. Park of those cities. A ringing address by Dr. Washington Gladden on The Outlook for Municipal Reform emphasized his belief that we are entering on a new era in the government of our cities. Apathy is giving way to serious thought, as shown by the recent victories for reform in our great cities. A delightful feature of this association is the toast-making banquet at the noon hour. Rev. I. W. Metcalf presided happily, and referred in fitting terms to the departure of Secretary Fraser for a six months' vacation in Colorado, rendered necessary by impaired health. The affectionate regard in which he is held was expressed in many ways, and materialized in a gift of \$300 as a Godspeed, with the fervent hope that he may return in restored health. In his absence the office will be filled by Rev. D. L. Leonard.

After a warm debate on the relation of city missionary societies to the H. M. S., it was voted to adopt the plan in vogue in Cincinnati, by which the City Missionary Society becomes auxiliary to the State society, as that is auxiliary to the national organization. The association adopted a resolution asking the next National Council to stir up the various religious bodies throughout the country to a more vigorous sentiment against lynching and mob law, and a resolution in favor of the Haskell Legislative Bill and the principle of county local option. The next meeting will be in Marietta and will be of national importance, as celebrating not only the centennial of that church but of Congregationalism west of the Alleghany Mountains.

The meeting of the Ohio Church History Society was held before the general gathering. Rev. S. D. Gammell was chosen president, and valuable papers were read on A Stormy Epoch, 1825-1850, History of Burton Congregational Church, Life of Douglas Patnam of Marietta, and The History of Central North Conference.

A. F. S.



HIGHLAND  
CHapel  
Somerville

The opening of the new Highland Chapel in Somerville, Mass., on Easter, was an occasion of delight to a large congregation, and especially to the members of the church and the pastor, Rev. G. S. Anderson, who for months past have labored unitedly against great odds. Less than a month later, May 8, the dedication of the building took place auspiciously, with an attractive program, including a sermon by Dr. E. B. Webb and the prayer by Rev. H. H. Leavitt, and in the evening addresses by Dr. E. K. Alden and others.

For heroic faith, undaunted perseverance and self-denying giving this church stands second to none. Seven months ago it did not own one foot of land or one square inch of the canvas under which it worshiped. Today it owns a choice corner lot of 16,000 feet, and a new and beautiful building valued at \$7,500, having a seating capacity of 400. The builders have surprised themselves as well as others.

#### GRATEFUL RECOGNITION OF LONG SERVICE.

Last week Tuesday evening Harvard Church, Brookline, Mass., celebrated in an informal manner the twentieth anniversary of Dr. Reuben Thomas's pastorate. A pleasant feature of the occasion was a processional of girls and boys who marched in to music and greeted the pastor, each girl giving him a rose as she passed. Most of these young people have never known any other as their pastor, so that to them he is literally a father in the church. The boys were almost all members of the Harvard Church Brotherhood, a society which Dr. Thomas has formed.

In his address the pastor spoke characteristically of his work in London and Brookline, where twenty of the best working years of his life have been spent. He emphasized, with great earnestness, his ever growing faith in the church and the preaching of the Word. Rev. Marshall Cutter responded happily to Dr. Thomas's address, congratulating the people upon the years they had to remember and the love they bore to their pastor. In closing, in behalf of the gentlemen, he presented Dr. Thomas a desk for his study, and a gift for Mrs. Thomas from the ladies. Other pleasant features were the solos of Miss Becker and Mr. Winch and an original poem by Hon. H. T. Washburn.

The relations existing between this pastor and people are ideal, founded on reverence and love, and the years, as they go by, only serve to make him more valued by his church.

#### NEW PASTORAL RELATIONS IN AN OLD CHURCH.

In less than a year from the time when the former pastor, Rev. T. C. Pease of the First Church, Malden, Mass., was dismissed to accept a professorship in Andover Seminary, a

One unique and highly commendable feature of the work is that all present obligations have been met, without the aid of a single entertainment of any kind. When the treasurer stated a few Sundays ago that \$600 more were needed for the building fund the entire amount was subscribed in less than ten minutes. Pastor and people desire to make the chapel a great life saving station and everything that hinders the accomplishment of this object will be sacrificed at once. No seat can be bought or rented. It is a place for the masses, where the poorest and humblest will be as welcome as any.

As the cut shows, the plans of the edifice are such that a larger building may be added when necessary. The present chapel is of the old colonial style, and contains a vestry seventy by thirty-seven feet in size, well arranged and lighted and finished in the natural wood.

call had been accepted by a Methodist minister, Rev. Henry H. French of Minneapolis, where he was stationed in a large influential church after serving three New England pastorates. But owing to the continued illness of the new pastor, the installation has been postponed until now, taking place May 8. The exercises were largely attended and of an attractive character throughout, the paper by the candidate being unusually satisfactory. The sermon was preached by Dr. Smith Baker.

Mr. French is a New Englander by birth and education, having been born in Cambridge, Mass., in 1858, and having attended Kingston (N. H.) Academy, Tilton (N. H.) Seminary and Boston University, thereafter receiving the degree of A. B. from New Orleans University. The success of his work in former places promises much for this church, which, since its organization in 1649, has developed a varied and fruitful history, and now with its membership of over 600 enters auspiciously upon a new era.

#### THE KANSAS ASSOCIATION.

The meeting was held in the First Church, Topeka, May 2-6, and not often, as this year, do three important anniversaries combine to quicken the interest of our annual feast. This year marks the fortieth anniversary of this church, the twenty-fifth of its present pastorate—that of Rev. Linus Blakesley, D. D.—and the thirtieth of Washburn College, Topeka.

The opening sermon by Dr. Richard Cordley on The Church, the Body of Christ, was followed by a historical review of the First Church by the pastor. The church's beginnings were in the time of hottest anti-slavery conflict, but since the war its growth has been rapid, giving it now the largest member-

ship in the State. It has received 1,182 members during the last quarter-century.

At the sessions held in the spacious chapel of Washburn College, two miles from the city's center, cheering reports from the three Congregational academies were given and commemorative exercises of Washburn College were held. President Peter McVicar read an interesting historical sketch and Rev. Simeon Gilbert, D. D., gave the main address, on The Place of the Christian College in Our Educational System. He maintained that the Christian college alone secures development of the whole personality, and that it stands distinctively for the Christian view of truth so vitally needed in the new era upon which we are entering. Washburn College has the best denominational plant in the State, a superior corps of professors, 250 students, but, as its only drawback, an insufficient endowment for its great opportunities. During the Sunday school hour three addresses and the report of State Superintendent Sutherland were given, as a lively prelude for the annual meeting of the Kansas H. M. S., at which the reports showed progress in one of the hardest financial years. Two churches have reached self-support, and the stronger churches have shown unusual activity in forming branch organizations. Aided by two pastors at large all of the frontier fields have pastoral care, and only five missionary fields in the State are without pastors. The churches have raised \$5,000 for home missionary expenditures, the Woman's Home Missionary Union contributing one fourth of the amount.

A leading theme in the association was Church Unity. Rev. T. M. Boss and Gov. E. N. Morrill opened the discussion on A Practical Basis for Church Union, pleading eloquently for complete co-operation between Christians of every name. The first speaker defined the field in which we are to work as "the prayer meeting denominations," supposedly comprising 12,000,000 believers. Resolutions were unanimously passed deprecating the present lack of Christian co-operation, appointing a permanent committee of five (to be reappointed annually hereafter by the association) to invite the co-operation of other denominations in the State for preventing undue multiplication of churches, to secure the lessening of the same in communities which have too many churches, and memorializing the national council to meet fully the overtures of the Christian Convention last year in Haverhill, Mass., by appointing a similar commission to confer with them in the ends they propose, and also to call a congress of Protestant Evangelical denominations in this country, to meet in Chicago in 1900 to consider and mature, on the basis of our common faith in the Lord, a plan for national co-operative union.

The Y. P. S. C. E. had two hours, which were finely used, and temperance received the impulse of strong resolutions. The woman's missionary meetings for home and foreign work, which began two days prior to the association, were deeply impressive, and had the helpful presence and addresses of Mrs. Moses Smith. The State treasurers of the foreign and home departments reported an increase in contributions, and the W. H. M. U. decided to raise a fund for the special needs of Washburn College. The registrar's annual report showed 12,738 church members, a gain of 215; and \$12,748, benevolent contributions, a gain of \$871. The addresses of the secretaries of the national societies, Rev. Messrs. Clark, Roy, Taintor, and Herrick, were never better or better received. Missionary F. W. Bates acceptably represented the A. B. C. F. M. The missionary fervor was more genuine than ever, and no meeting has given larger promise of beneficent, practical results.

L. F. B.

#### THEOLOGICAL SEMINARIES.

##### Bangor.

The anniversary occurs May 14, 15. This is also the seventy-fifth anniversary of the first graduating



class in 1820, the same year that Maine became a State. Several prominent graduates are to take part in the exercises.—Besides the Seniors who were recently approbated to preach by the Penobscot Association four others were approbated by this association May 7.

#### Hartford.

A number of the students sing in the Choral Union, which gave its annual festival May 7, 8.

Dr. C. M. Geer gave his alumni lectures on the Canon Law last week.—Dr. A. C. Thompson has given two of his series of ten lectures to the Seniors upon Foreign Missions.

#### Pacific.

The graduation exercises were carried out successfully at Commencement. After a lecture by Prof. George Moor, D. D., an address to the Senior Class was given by Dr. J. K. McLean. Then, in recognition of his twenty-five years' service, Dr. Moor received public acknowledgment from his associates, and the alumni gave substantial tokens of their appreciation of his fidelity.

#### LOCAL CONFERENCES AND ASSOCIATIONS.

MASS.—The Essex South Conference met in Lynn, May 8. The morning was devoted to a discussion on Sociology. The church work in the conference was reported and other subjects were considered.

The Brookfield Conference was held in North Brookfield, May 7, 8. Much of the time was given to representatives of the missionary societies.

VT.—The Lamoille County Conference held an inspiring session in Hyde Park, May 7. The principal subjects were: The Evolution of a Christian Person, Church and Community, and Spiritual Dynamics. The sermon was by Rev. G. H. Wilbur.

ILL.—The Chicago Association met, May 8, in Maywood, one of the beautiful suburbs. The meeting house has recently been refurbished with opera chairs and presents an attractive appearance. Rev. B. F. Boileau spoke hopefully of the work in the Chicago Commons. Other topics were: Denominational Unity, Modern Methods in Sunday School Work, The Chief Defect of Modern Piety. The number of churches in the association is eighty-nine. Their net gain for the year has been 1,129 members. The total expenditures for the year were \$266,188 and the benevolences \$184,000.

IO.—The Central Association met in Lamoille, May 7, 8. The topics were: A. M. A. Work, The Education Society, Work in Foreign Lands, Showers of Blessings, Sunday Schools, Work in Iowa, C. E. Work and Woman's Missions.

#### CONGREGATIONAL CLUBS.

MASS.—The Fall River Club met with the Unitarian Club to observe ladies' night, May 8. Representatives of all other religious denominations of the city were present. Papers on Sociology were read and addresses given by lay and clerical speakers.

#### NEW ENGLAND.

##### Massachusetts.

CAMBRIDGE.—North Avenue. A new interest is manifest and conversions are reported among old and young. All the services are well attended. A prayer meeting precedes the morning service and an after meeting follows the evening session. The midweek service is also preceded by special seasons of prayer.

CLIFTONDALE.—The loan of \$1,000 to run five years, granted by the C. C. B. S. at the time the new building was erected, has just been paid in less than two years and a half. The success of the extra exertion is a cause of gratification and encouragement to the church and pastor, Rev. A. E. Cross.

MALDEN.—Maplewood. Partly as fruit of the good work last winter four persons were received to membership last Sunday, making over fifty since Nov. 1. The larger number have been on confession and many of them heads of families. A proportionate growth in congregations, together with the needs of the thriving Sunday school, have led to the appointment of a committee to consider plans for enlarging the church. Rev. W. A. Evans is pastor.

MIDDLEBORO.—A canvass of the town during three weeks shows that out of 433 families eighty-one do not attend church. Only sixteen children were found who do not attend Sunday school. About 235 Bibles were sold and 110 given away.

HOLLISTON.—First, Rev. E. N. Hardy, pastor, received sixteen members, ten on confession, last week Sunday. All were young people and members of the Sunday school, with one exception. Four are members of the Y. P. S. C. E. and five of the Junior Society. A quiet work has been going on for several months, and a number, largely of young people,

have started in the Christian life. All the organizations of the church are taking on a new vigor. The incorporation of the church a year ago proves to be a wise movement. Since then a debt of \$3,000 has been cleared.

WESTBORO.—Rev. Walcott Fay, after a seven years' pastorate, resigned last Sunday, to take effect July 1. There have been additions at nearly every communion, the church and parsonage have been thoroughly repaired at an expense of \$3,000, and the society is out of debt. This church is the largest in the conference, having a membership of 450.

WORCESTER.—Plymouth celebrated its twenty-sixth anniversary May 7 with a large gathering at which the pastor, Dr. Archibald McCullagh, presided. Addresses were made principally by younger members.—Old South. The Evanston (Ill.) Presbyterian Church has renewed its overtures to Rev. A. Z. Conrad, D. D., with strong inducements. He adheres to his former decision, however, not to leave his present pastorate. He has received 529 persons into membership during four and a half years. The present membership is 850.

WARREN.—The church has received fifty-four additions since Jan. 1, making the present membership 323. The interest is genuine and shows itself especially in the vitality of the midweek meetings. The benevolences last year amounted to \$1,766 and this year will reach nearly \$2,000.

#### Maine.

NEW GLOUCESTER.—During the past two years this church, Rev. H. G. Mank, pastor, has expended about \$2,650 on its buildings and has raised \$1,500 for benevolences, besides paying its ordinary home expenses. The church debt has been reduced and \$600 have been added to the invested funds. Congregations are larger than usual and a good degree of interest is manifested. This is a scattered agricultural community with a decreasing population.

BURLINGTON.—Misses Harlow and Washburn have had a good interest during their visiting here for the last month, and more than thirty persons have decided for the Christian life. After two weeks in Olamont they go to Minot, where they are anxiously awaited.

ELLSWORTH.—By bequest of Mrs. Caroline Parcher all the Sunday schools in the city receive library funds of \$65 each.

The summer appointments of the Junior Class of Bangor Seminary are: F. H. Baker, Vassalboro and Riverside; M. A. Farren, Lincoln; H. H. Hayes, East Corinth; William Ganley, Outer Long Island; A. B. Hunt, Willimantic; B. A. Lucas, Sandy Point; C. E. Marshall, Marshfield; E. H. Newcomb, East Bangor; and G. H. Woodward, Denmark. Of the Middle Class: R. H. Abercrombie, North Belfast; W. C. Adams, Burlington; A. S. Freese, Milford; F. A. Fuller, Bangor, central district; T. P. Gales, Oakfield; Andrew Gibson, Blanchard; G. K. Goodwin, Jackman; A. E. Lambert, Pittston; H. E. Lombard, Veazie; E. P. Lyon, Medway; W. C. Martyn, Ashland vicinity; W. S. A. Miller, Whiting; W. J. Minchin, Amherst and Aurora; R. R. Morson, Deer Isle, Sunset and Second Church; Charles Wattle, Upton; and B. A. Willmott, Rumford. Of the Senior Class: I. B. Conley, Northfield; F. K. Ellsworth, Monroe; H. F. Graham, Freedom; Hugh McCallum, West Dresden; W. H. Dunnack, East Dixmont; S. E. McGeehon, Cherryfield; W. H. Mousley, Quebec, Vt. F. W. Barker is engaged permanently in Somerville, I. A. Flint in Falmouth and P. E. Miller in Sumner. G. G. Der Gasbarian will enter upon evangelistic work in Persia.

From New Haven, Ct., Seminary A. G. Beach goes to Albany and E. W. Pond to Stoneham, where he has already organized a church. T. B. Hatt of Revere, Mass., Lay College goes to Carratunk and The Forks.

#### New Hampshire.

SEABROOK AND HAMPTON FALLS.—This church, Rev. Joseph Kimball, pastor, introduced individual communion cups at the last service. They are weighted to render them steady and the trays are round. The change is much enjoyed. The church entered into the matter with the utmost interest and cordiality.

NEWMARKET.—After a period of inactivity this church has taken on new life and is now in a prosperous condition. At the last communion nine persons united on confession and four by letter. The church derived much benefit from a series of union evangelistic services held last winter in connection with the Methodist and Baptist churches. Rev. W. P. Taylor is pastor.

AUBURN.—Since last November, when the pastor, Rev. W. B. T. Smith, entered the work, sixteen members have been received. Interest is good and other additions are expected. A new set of pulpit furniture has just been furnished.

The church in S. Merrimack has engaged Mr. James Blue of Andover Seminary to supply the remainder of the year. Rev. J. H. Hoffman of Littleton has not yet recovered from his late serious illness, but hopes in a few weeks to resume his regular duties.

#### Vermont.

WEST BRATTLEBORO.—The recent accession of twenty-four new members, seventeen on confession, is the largest for years. Eight of them are young men.

BENNINGTON.—Second. The fifty-ninth anniversary was held May 2. The report of the statistical secretary was full of interest. The new features of the year have been a Young Men's Club centering in a Bible class, a Brotherhood of Andrew and Philip and a chorus. Of the twenty-nine additions to the church twenty-two have been by confession, the present membership being 422. The benevolences, \$2,045, have fallen below those of last year.

#### Rhode Island.

HOWARD.—Franklin. Services are all well attended, especially those of Sunday evening. Repairs on the meeting house will soon be begun. A vestry will be put in and the building remodeled. One of the young women of the church intends to educate an Armenian girl at her own expense. Rev. R. K. Wickett is pastor.

PROVIDENCE.—Elmwood is holding a six weeks' series of evangelistic meetings.—Dr. J. G. Vose and part of his family will spend their summer vacation in Europe.

WOONSOCKET.—Globe. As a result of the recent revival twelve new members were received at the last communion, almost all of them young people and all from the Sunday school. This accession makes forty-three new members in eighteen months. Rev. J. C. Alvord is pastor.

#### Connecticut.

WEST WINSTED.—Second. The Men's Sunday Evening Club held its first anniversary May 5. At the start it had eighteen members; it now enrolls nearly eighty. The attendance at the evening services has increased more than 250 per cent. In all ways its work has been a success.

HARTFORD.—The eighty-seventh annual meeting of the Connecticut Bible Society was held last week. The report of the secretary showed that the year had been one of unusual activity and much good had resulted. Twelve towns have been visited and Sunday schools, C. E. Societies and neighborhood prayer meetings established.—Windsor Avenue. The society held its annual meeting last week and found its affairs in a prosperous condition.

TORRINGTON.—Third. At the annual meeting of the society receipts for the year were reported as \$4,237 and the current expenses as \$3,000. The church debt has been reduced \$700, leaving only \$231 at present.

#### MIDDLE STATES.

##### New York.

BINGHAMTON.—First. A gratifying report of the Helpers' Society for the current year states that an increase of money has been raised for work in the city and in home mission fields, especially on the Western frontier. The demands upon the society for fuel, clothing and food have been greater than ever before, and it has responded nobly. The visiting committee has made many visits, carrying encouragement as well as garments. Rev. J. B. Koehne, whose lectures in the West have been alluded to before in these columns, has just finished a course on The Reasonableness of Christianity. He deals with the vital themes of Christian truth in a unique manner, not only interesting but impressive, and productive of great good. The entire city was attracted and conversions are the natural result of his labors.

GLOVERSVILLE.—The new edifice was dedicated, April 30, the sermon being preached by Dr. W. S. Smart. A historical statement of the church was also given. A pleasant welcome was extended by the church to its sister denominations in the city, and greetings were returned. On the following Sunday fifty-four new members were received, thirty-five on confession. The new building is of pressed brick and brownstone trimmings, with a tower 100 feet high. The main room seats about 900 persons and is lighted by electricity. The entire cost is \$45,000, all of which has been provided for.

BROOKLYN.—New England is enjoying a season of unusual prosperity. Notwithstanding the extra money needed in erecting its new building, the church has borne the strain and is in better condition financially than ever before. A Young Men's Literary League has just closed a successful year's work. The New England Cadets meet weekly for a half hour Bible drill under the direction of the

pastor, Rev. Alexander Lewis, and an hour military drill. *Our Church at Work*, a sixteen-page monthly published by the Y. P. S. C. E., has just completed its third year. The paper has been of great help to the pastor and a financial success from the first, netting this year over \$250. Since the decision of the pastor to remain with the church the attendance at all of the services has perceptibly increased. This is one of the few churches in Brooklyn that has a larger evening than morning congregation.

#### New Jersey.

**NUTLEY.**—*St. Paul's* completed its first year of organized life April 7. Reports from different departments show a vigorous growth. At the communion service on that day a beautiful individual communion set, the gift of the Ladies' Aid Society, was used for the first time. The membership now numbers sixty-seven, fifteen persons having been received at the last communion. Rev. J. A. Fairley is pastor.

**BOUND BROOK.**—Women parish visitors have been appointed in this church. Good results have been obtained by the use of the stereopticon in Sunday evening services and the pastor reports enjoyable prayer meetings. The church has interested itself lately in certain features of the problem of the great city, particularly in rescue missions and college settlements.

**EAST ORANGE.**—*Trinity*. An Andrew and Philip Society, for work among young men, has been organized and the outlook for it is good.—*Svedish*. A young people's society with a membership of over twenty-five has been organized. The church has been gladdened by conversions nearly every week for some time, and a gain in membership of fifteen is the result. The pastor also supplies missions in Montclair and Arlington, and is about to start one in Elizabeth.

**JERSEY CITY.**—The pastor, Dr. J. L. Scudder, has returned from the Orient. The church is in excellent condition. It has adopted what is called the sub-pastor system, by which about sixty visitors systematically call upon the people of the parish. The assistant pastor, Rev. J. L. Wells, has made about 1,500 calls in the past year. The Sunday school has now over 600 scholars, of whom 113 are young men. Twenty young men from the People's Palace have joined the church.—*People's Palace*. Visitors average 3,000 a month; the names of over 800 young men are on its rolls. There have been lectures and receptions for members, which have given much satisfaction. The junior department is confined to boys of the Sunday school, owing to lack of room. In it are gymnastic classes, singing and drawing classes, a Boys' Brigade, a drum and fife corps, and a Band of Hope. The last named includes girls also. The young women's department has proved a great success. Not only is the physical culture class popular, but over 200 young women have joined the bicycle classes. Within a year the day nursery has cared for nearly 1,700 children of poor women who had to go out to work.—*Waverly*. About \$1,000 have been paid off on the old debt.

**MONTCLAIR.**—The church building seats 1,200, but there are no pews to let. The membership has now reached 500, thirty-two persons having been admitted on one Sunday recently. Much interest is rising in the twenty-fifth anniversary of the church, the first week in June.

**UPPER MONTCLAIR.**—The beneficence of the church has reached \$1,500 the past year, as against \$1,100 the year before, a result due in part to its new system of systematic beneficence. Twenty-four have been added to its membership during the year.

**ORANGE.**—There has been a deepening of religious interest of late, shown in larger congregations and greater earnestness in Christian work. The Junior Endeavor Society, of sixty-five members, is more successful than ever. The church is now prosperous also materially.

**CEDAR GROVE.**—Successful work is being carried on. Dr. B. F. Bradford, over seventy-five years old, has supplied the pulpit with great acceptance for six years, and has been a preacher for fifty years. Beginning his work here in a schoolhouse, he has gathered a church of eighty members and a Sunday school of 100. The church property is probably worth \$8,000.

#### THE SOUTH.

##### District of Columbia.

**WASHINGTON.**—*Mt. Pleasant* A meeting of the society, April 22, resulted in a resolution authorizing the trustees to purchase any one of the lots under consideration for a new church building. The meeting was enthusiastic and the members of the society indorsed their vote by pledging \$4,000 to the new enterprise in individual amounts ranging from \$5 to \$600. A lot has since been selected and the property will be conveyed to the church by June 1. The church is in a flourishing condition in

all respects. A new paper, *The Mt. Pleasant Congregationalist*, is devoted to church news and bits of choice reading.

#### THE INTERIOR.

##### Ohio.

**PAINESVILLE.**—*First*. The first year's experience with free pews has been gratifying, the treasurer reporting all bills paid with promptness, \$500 expended in repairs and a balance at the end of the year. Rev. P. W. Sinks is pastor.

**CLEVELAND.**—*Trinity* laid the corner stone of its \$20,000 stone building May 5. Addresses were given by neighboring pastors and others.—*The May Ministers' Meeting* discussed the Relation of City Missionary Societies to the State and National H. M. S. Reports from churches showed the encouraging fact that at the communion services the day before ten Cleveland churches had received 165 new members, 107 of them on confession.—*Mt. Zion* has unanimously adopted the finding of the council which recently advised the rescinding of its action in expelling a member. The church has loyally stood by the principles of our fellowship.

##### Illinois.

**CHICAGO.**—*Union Park*. The new manual contains a brief narration of the history of the church and statements of its work last year, reports and a full catalogue of the officers of all societies, besides a chronological list of additions last year. Statements from Oakley and Porter Memorial Churches, branches of this church, are also included. At the home church the receipts were \$17,630, and the expenses \$17,348. The benevolences were \$16,345. Dr. F. A. Noble is pastor.—*Lincoln Park's* edifice is for sale. It is a brick building, with no indebtedness on it, but the population has grown away from it. Its cost was \$50,000, and is now offered for half that amount.

##### Indiana.

**INDIANAPOLIS.**—*Mayflower*. The rear portion of the new building is rapidly approaching completion. The old edifice and site have been sold. The part already built has cost about \$8,000 and with the lot \$15,000.

##### Wisconsin.

**ENDEAVOR.**—A new parsonage is being rapidly finished and a new hall for boys in the academy is under way. Both church and academy are prospering. Rev. E. A. Childs, the leader of both, has recently received several members in the church.

#### THE WEST.

##### Iowa.

**IOWA FALLS.**—During the three years' pastorate of Rev. A. M. Case, just closed, seventy-eight persons were received to membership, forty uniting on confession, and a debt of \$1,200 was liquidated.

**DE WITT.**—The audience-room of the church, Rev. C. E. Sinclair, pastor, is not large enough to accommodate the evening congregation. At a recent social the women netted \$75.

**MITCHELLVILLE.**—There have been twenty-eight additions since Jan. 1, all on confession. The church has employed no evangelist or outside help.

**LEWIS.**—The church observed with appropriate services the fortieth anniversary of its organization, April 11. Rev. G. C. Jewell is pastor. The church now numbers 155. None of the nine persons who composed the original church are now living.

**CORNING.**—The sixth year of the pastorate of Rev. A. M. Beman at this place is just closed, during which time the membership increased from eighty-eight to 170. Nearly \$1,600 were raised for benevolences and \$2,200 added to the property of the church.

**EXIRA.**—Rev. M. D. Reed has closed a pastorate of three years, during which there were thirty-five additions to the church, which now numbers seventy members.

For five years Rev. D. E. Skinner has served the Sioux Association as pastor at large. During this time eighteen churches have been organized in this field, twelve as the direct result of his labors. Nearly as many houses of worship have been built. At times he has had the care of nine pastorless churches, but on laying down his work to accept the pastorate of one church every church in this new field has a pastor of its own. Through evangelistic services and the establishment of Sunday schools, Mr. Skinner has won affection from all the pastors and churches in northwestern Iowa.

##### Minnesota.

**FARIBAULT.**—The pastor, Rev. G. S. Ricker, has just completed his first year of service, during which the additions have been fifty-seven, a net gain of twenty-two. The present membership is 365. The church is united and vigorous and rendering large service to the community in various ways.

#### Nebraska.

**DUSTIN.**—The church has won many hearts by its relief work of the past winter. Rev. W. T. Williams has labored faithfully and seven persons were received to membership recently. The Presbyterian church in Cleveland, also supplied by Mr. Williams, was present at the service almost in a body.

**FREMONT.**—The evangelistic meetings, in which Rev. A. M. Hills assisted, proved a great blessing to the people, and a good number professed conversion. Seventy persons signed cards, mostly among the young people. The success of the work was largely owing to the thorough preparation made by the pastor, Rev. W. H. Buss.

**OMAHA.**—*Saratoga*. The evening services of late have been largely evangelistic, and the interest has resulted recently in ten additions to the membership, five on confession.

#### North Dakota.

**CRARY.**—Rev. E. H. Stickney organized a Sunday school, April 21, which will undoubtedly develop into a church in the near future. This is a growing town where Christian work has been neglected in the past. Rev. U. G. Rich will preach hereafter each Sunday morning.

#### PACIFIC COAST.

##### California.

**HIGHLAND.**—At the last communion this church, Rev. M. S. Phillips, pastor, received five members and used individual cups for the first time. The new set is a gift from one of the members. The whole service was entirely satisfactory.

The beautiful new edifice of the Market Street Church, Oakland, Rev. J. H. Goodell, pastor, was dedicated, April 28.—*Evangelist Varley* is conducting a series of gospel services in the First Church, San Francisco. In the afternoons he speaks in the Y. M. C. A.—The work of the suppression of the saloon, under the lead of Rev. W. H. McDougal, is meeting with success. Another council for that purpose has been formed in San José.

##### Oregon.

**PORTLAND.**—*First*. Dr. G. R. Wallace is giving a series of six Sunday evening lectures on *The Gospel in Art as Portrayed in the Lives and Works of Master Painters*. The meeting house, which is the largest in the city, is crowded each evening. After meetings are held occasionally under the auspices of the Y. P. S. C. E., and conversions have resulted.

##### Washington.

**WALLA WALLA.**—*First*. The latest manual of the church contains a historical sketch from its beginning, a statement of Congregationalism and the forms and matters of interest of the church, besides lists of present and past members. The annual report also appears, under separate cover, and shows a gain of fifty-three new members, receipts of \$2,390 and expenses of \$2,370.

The State superintendent has just received appeals for help from two communities in which the people desire to organize churches if they can be helped to maintain the work.

#### WEEKLY REGISTER.

##### Calls.

**BACON**, Wm. A., Hartford, Ct., accepts call to Washington St. Ch., Beverly, Mass.  
**BAIRD**, Lucius O., Pullman, Wn., to Ottawa, Ill.  
**BUSWELL**, Jas. O., Beloit, Wis., to Hartford. Accepts.  
**COTE**, Thos. G. A., Lowell, Mass., to French Ch. in that city.  
**DOUGLASS**, Alex., to Dehesa, Cal., for six months. Accepts.  
**EVELAND**, Sam., Joplin, Mo., to Eagle Mills, Ark. Accepts.  
**FARNHAM**, E. H., to First Ch., N. Yarmouth, Me. Accepts, to begin May 12.  
**GALLAGHER**, Geo. W., Tacoma, Wn., accepts call to Dickinson, N. D.  
**KENT**, Lawrence G., Forrest, Ill., to First Ch., Muscatine, Io.  
**LATHE**, Herbert W., Silverton, Col., to Pasadena, Cal. Accepts.  
**LYND**, S. E., to Beverly and S. Prairie, Ill. Accepts.  
**LYONS**, Ezra C., Morristown, Minn., accepts call to Appleton for six months.  
**MCGEEHON**, Selder E., Bangor Sem., to Cherryfield, Me.  
**MCLAUGHLIN**, Robert W., Oberlin Sem., to Ashland, Neb. Accepts, to begin June 1.  
**NELSON**, Jno. W., Chicago Sem., accepts call to Toledo, Io.  
**ORCHARD**, Jno., Dickinson, N. D., to Plymouth Ch., Fargo, and Wild Rice. Accepts.  
**PARKER**, Chas. O., Hill, N. H., to Howells, N. Y.  
**POWELL**, Richard, Newark, O., to Welsh Ch., Elwood, Ind.  
**ROSS**, Wm. H., Kendall, Mich., to Winnebago, Ill. Accepts.  
**SARKIS**, Elias J., Andover Sem., to Turton, S. D.  
**SNOWDEN**, Clifford, Chicago Sem., to supply in Strawberry Point, Io., during the summer. Accepts.

##### Ordinations and Installations.

**BEARD**, Stanley B., o. Berea, O., April 23. Sermon, Prof. E. L. Bozworth; other parts, Rev. Messrs. Jas. Brand, D. D., H. J. Wilkins, L. J. Leuthi, C. N. Ford.  
**CUTLER**, W. A., o. Emington, Ill., May 8. Sermon, Rev. E. F. Wright; other parts, Rev. Messrs. J. B. Davies, F. Storor, I. J. N. Swanson, E. A. Leonard.  
**FREEMAN**, Geo. E., i. Lynnfield, Mass., May 9. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. F. S. Adams, J. C. Labaree, D. D., C. B. Rice, D. D., H. L. Brickett.  
**KETTLER**, Jos. B., o. and i. Greenfield Hill, Ct., April 16. Sermon, Dr. W. W. McLane; other parts, Rev. Messrs.



Frank Russell, D. D., D. M. Seward, D. D., F. S. Child, G. W. Hanks.  
 LUND, S. E., o. Beverly, Ill., April 25. Sermon, Rev. S. L. Burton; other parts, Rev. Messrs. J. B. Royce, H. S. Wannamaker, J. O. Emerson.  
 SCHWIMLEY, Wm. A., o. Penfield, O., May 7. Sermon, Prof. F. D. Kelsey; other parts, Rev. Messrs. A. Schwimley, H. M. Tenney, D. D., Roswell Chapin, J. F. Berry, D. L. Jones.

#### Resignations.

FRANCE, Parvin M., Metropolis, Ill.  
 HUNTER, Hamilton D., Sycamore, Ill., to take effect June 1.  
 KENNISON, Edward M., Rockport, Me., to take effect June 2.  
 LEWIS, James M., People's Ch., Indianapolis, Ind., to take effect June 1. He is called to Sandwich, Ill.  
 MORRISON, Caldwell, Conway, Mass.  
 SAILOR, Jno., Douglas, Mich.

#### Churches Organized.

EINHEIM, N. D., German, April 21. Seventeen members.  
 ELWOOD, Ind., Welsh, April 7. Twenty-five members.

#### Miscellaneous.

BOLSTER, Wm. H., and wife, Harvard Ch., Dorchester, Mass., were given a reception last week in honor of the close of the fourth year of the present pastorate.  
 HAZEN, Austin, and wife, Richmond, Vt., plan to spend several months in Europe on a vacation, the first in many years. Rev. Allen Hazen will supply the pulpit in the meantime.  
 HELSER, Jos. H., has closed his work in Vanceboro, Me.  
 HOUGH, Joel J., Berkshire, N. Y., has returned from a three months' tour to California.  
 JONES, Ira S., is engaged to supply in Durham, Me., for six months.  
 KELLOGG, H. Martin and wife, Wolcott, Ct., received their parishioners recently on the tenth anniversary of their wedding. Valuable tokens of esteem were left at the parsonage.

#### ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
<b>CALIFORNIA.</b>	<b>MICHIGAN.</b>
Highland, 5 5	Grand Rapids, South, 7
Los Angeles, First, 3 12	Otsego, 6
Pomona, Pilgrim, 11 14	<b>MINNESOTA.</b>
<b>CONNECTICUT.</b>	Detroit, 2 6
Abington, 1 7	Fairbault, 8 11
Bethel, 7 7	Glencoe, 9 12
Bridgeport, South, 21 81	Little Falls, 1 5
Broad Brook, 3 4	Minneapolis, Bethany, 5 13
Green's Farms, 7 7	Fifth Ave., 2 4
Greenfield Hill, 12 13	First, 4 6
Newington, 4 4	Lyndale, 2 3
New Milford, 5 5	Park Ave., 6 6
Plantville, 3 3	Plymouth, 1 6
Stonington, First, 3 3	Silver Lake, 2 3
Talcottville, 28 28	<b>MISSOURI.</b>
Unionville, 3 3	Old Orchard, 1 3
Windham, 11 12	St. Louis, Central, 3 3
<b>ILLINOIS.</b>	Compton Hill, 8 10
Aurora, First, 3 5	Hope, 3 4
Austin, 11 15	Hyde Park, 5 5
Chicago, Bethlehem, 5 5	Pilgrim, 9 18
Central Park, 7 12	Union, 2 3
Covenant, 9 13	Webster Groves, 3 4
Douglas Park, 3 3	<b>NEBRASKA.</b>
First, 4 7	Blair, 1 2
Maplewood, 1 6	Dustin, 5 7
Mayflower, 3 3	Omaha, Saratoga, 5 10
South, 3 17	York, 8 15
S. Chicago, First, 2 5	<b>NEW HAMPSHIRE.</b>
Second, 3 4	Concord, West, 3 3
Tabernacle, 5 7	Derry, First, 5 5
Union Park, 6 7	Gilman Iron Works, 2 3
Waveland Ave., 6 18	Glum, 10 15
DeKalb, 1 6	Jaffrey, 3 5
Hinsdale, 2 3	Lea, 4 4
Maywood, 15 18	Newmarket, 9 13
Oak Park, First, 12 14	<b>NEW JERSEY.</b>
Ridgeland, 12 14	Montclair, 32
Rockford, First, 12 14	Fassale, 9 11
Wilmette, 5 5	<b>NEW YORK.</b>
<b>INDIANA.</b>	Brooklyn, Lee Ave., 35
Brightwood, 3 3	New England, 15 25
Marion, 4 5	Buffalo, First, 8 14
<b>IOWA.</b>	Clayton, 3 12
Corning, 6 6	Coventryville, 6 6
De Witt, 7 10	Gloversville, 35 54
Extra, 3 6	Salamanca, 1 3
Mitchellville, 7 7	Syracuse, Good Will, 4 23
Sibley, 25 30	W. Winfield, 4 4
<b>MAINE.</b>	<b>NORTH DAKOTA.</b>
Bargor, Hammond St., 3 3	Cooperstown, 10 17
Central, 3 4	Elmhurst, 1 1
Cumberland Center, 1 3	<b>OHIO.</b>
Island Falls, 12 12	Cleveland, Archwood, 2 8
Machias, 9 13	Ave., 6 6
Patten, 8 8	Bethlehem, 16 24
Portland, Bethel, 20 20	E. Madison Ave., 23 27
High St., 23 23	Franklin Ave., 4 20
St. Lawrence, 38 49	Hough Ave., 2 5
Second, 12 12	Park, 43 54
State St., 13 17	Pilgrim, 7 7
West, 13 17	Plymouth, 5 8
Williston, 15 21	Union, 4 4
Sanford, 3 4	Columbus, 10 12
Warren, 3 4	Paineville, First, 7 11
Willard, North, 3 4	Wellington, First, 7 11
<b>MASSACHUSETTS.</b>	<b>RHODE ISLAND.</b>
Ashfield, 4 6	Westerly, 4 6
Cambridgeport, Wood Memorial, 2 5	Woonsocket, Globe, 12 12
Chelsea, Central, 21 25	<b>SOUTH DAKOTA.</b>
Holliston, First, 10 16	Elmira, 18
Housatonic, 9 12	Redfield, 14
Hudson, First, 1 4	<b>VERMONT.</b>
Lynn, First, 4 4	Stowe, 3 3
Malden, First, 3 6	W. Brattleboro, 17 24
Northampton, Edwards, 14 21	<b>WISCONSIN.</b>
Northampton, Trinitarian, 1 4	Eagle River, 3 3
Roxbury, Olivet, 3 3	Endeavor, 8 8
Rutland, 7 9	Jamestown, 1 4
Shelburne, 3 16	<b>OTHER CHURCHES.</b>
Somerville, Highland, 3 7	Buena Vista, Col., 4
Franklin St., 3 7	Morrison, Okl., 4
W. Springfield, First, 4 8	Oregon City, Ore., 4
Worcester, Central, 4 8	Piedmont, 6 11
Hope, 5 8	Churches with less than three, 23 28
Immanuel, 5 8	
Old South, 8 12	
People's, 4 5	
Pilgrim, 2 3	
Plymouth, 1 3	

Total: Conf., 1,068; Tot., 1,742.  
 Total since Jan. 1. Conf., 10,808; Tot., 16,752.

Unbelief is usually due to indolence, often to prejudice, and never a thing to be proud of.  
 —Prof. George J. Romanes.

#### INTERNATIONAL Y. M. C. A. CONVENTION.

If any one is so behind the times as to have expected to see at the International Convention of Young Men's Christian Associations, held in Springfield last week, a company of hollow-chested, goody-goody young and older men, he must have suffered a complete disappointment. From all over the country they poured in on the opening days, seven hundred strong, robust, alert, level-headed men. Many of them are successful business men. Others took high rank in college. None can have committed himself to religion and religious work because of failure in any other sphere, and if we should follow some of these men to their homes we should find them honest and useful in their respective communities. Here is a man like Henry M. Moore of Boston, for instance—whom the convention honored by making him its chairman—and Dr. L. C. Warner of New York, their whole souls absorbed in Christian work, yet supervising on week days large business interests and standing loyally by their own church and pastor. Or take a college man as a type of a large number who are co-operating in association work—Herbert B. Ames of Montreal, who has been an efficient force in uprisings in that city against municipal corruption.

Besides the men whose labor in behalf of the association is purely voluntary are the various secretaries and other officers, who may be considered parts of the machine but are free from all suspicion of self-seeking and are invaluable in keeping the wheels in running order. Men like R. C. Morse, C. K. Ober, J. R. Mott, the McConaughy brothers, L. W. Messer, would be successes anywhere, and in secular callings would probably be making two or three times as much money as they now receive.

The surroundings of a convention are always interesting as indicating something of the character and trend of the interests which the convening body represent. The splendid association building, for instance, in which some of the meetings were held, which the generosity of Springfield people has erected, speaks itself powerfully concerning the service which a local association is rendering to the young men of the community. A better club-house a clerk or a young professional man could hardly desire. How to turn to spiritual account the varied privileges which it offers is the question ever before the managers of such a resort, and a question that received careful consideration during the sessions of this convention.

Another side light on the association work as it is now conducted was thrown by the arrival Wednesday afternoon of a military company from Cleveland connected with the association there. As these stalwart youth marched up the street to the strains of inspiring music, saluted the association building and the delegates waving their welcome, one realized that the military instinct can be laid hold of and made to link young men to Christian things. This company, by the way, is the first of the kind ever organized and can give points in marching and appearance to almost any secular military order in the country.

The six days were full of important discussions and addresses. Men of high platform repute, like Dr. Cuyler, President M. E. Gates, General Howard, President J. M. Coulter, Rev. W. H. P. Faunce, were heard on subjects touching various phases of association effort, the motive therefor and the resources to be laid hold of. Not less valuable was the more specific and minute conference, in which the secretaries and members of important committees in local associations participated and derived much advantage from comparing notes. Athletics had due recognition, a pleasant feature being the contests on Friday afternoon on the new grounds of the Springfield Training School.

The adaptability of the association to the young men was shown, not only in the report

of the increased work among the colored young men in the cities and colleges of the South, and among foreign speaking young men, but especially by the presence for the first time in an international convention of Dr. Charles A. Eastman, recently elected by the international committee to give his whole time to this special work among the Indians. Already many associations have been formed with gratifying results. Dr. Eastman, a full-blooded Sioux, is known to many in the East, having taken his college course at Dartmouth and his medical degree at Boston University. The committee could hardly have selected a better man to place over its Indian department.

The unique session of Thursday evening was a convincing testimony to the effective work of the association in another class, viz., the army of over 1,000,000 employes on our vast railway systems. Following the earnest and scholarly address of Dr. Faunce were several short, pointed addresses from railroad men who had been saved from ruin through the agency of the Railroad Y. M. C. A. Ungrammatical, uncouth, illogical, in marked contrast to the thoughtful, finished remarks of Dr. Faunce, and yet so genuine and practical that one was tempted to shout "Hallelujah" with Jim Berwick and Tom Kernan, the one a freight conductor, the other an engineer, who had been in railway service twenty-three and thirty-eight years, respectively.

If these results are gratifying, equally so and certainly more far-reaching is the work of the college department. In his strong address on this subject, Mr. John R. Mott, the committee's senior college secretary, indicated the remarkable growth of this movement from thirty organizations in 1877 to 510 in 1895, not including the organizations in the colored colleges of the South. In the number is included every important institution in America, the last two prominent ones to be entered being Columbia College and the University of Michigan, in which organizations have been formed within the past few months. In these college associations many have been turned into the ministry and to the foreign field and thousands have been led to accept Jesus Christ and are being trained for leadership. It is a significant fact, as stated by Mr. Mott, that calls have come from the old world and from Eastern countries for aid in this peculiarly important work. In acceptance of this call Mr. Mott will be absent from America for eighteen months, starting in July in time to attend conferences of students in England and on the continent during the summer months.

The committee already has a department known as the foreign department, and has six representatives on the field and two secretaries elect who expect to sail in the autumn. The convention welcomed back to America one of these six, Mr. David McConaughy, who has been for five years in Madras, and listened to the two newly appointed secretaries, Mr. Louis Hieb of Dickinson College, Carlisle Pa., who expects to go to Ceylon, and Mr. D. W. Lyon, a graduate of Wooster (O.) University, who will work in China, who was for one year secretary of the Student Volunteer Movement for Foreign Missions.

There was an exceedingly interesting and instructive exhibit of the work of the evening educational classes of the winter months, which occupied nearly the whole of the third floor of the association building.

Mr. Moody was a prominent figure, and his sermons and addresses were characterized by his usual fervor and directness. The churches on Sunday opened their doors to representative association workers, a number of stirring addresses being delivered in various parts of the city, whereby the attendants gained a new conception of the value and range of association work. The farewell session in City Hall, Sunday evening, was a remarkable gathering. Mr. Moody, who, at six o'clock in the

morning had addressed a large sunrise gathering, was heard here again. But the chief feature was the addresses by eleven young men representing eleven different nationalities, and who testified to the usefulness of the association methods and its influence in breaking down national barriers and in unifying all the young men in the world in the service of Christ.

### CURRENT THOUGHT.

AT HOME.

Rev. Dr. J. M. Buckley, in *The Christian Advocate*, gives his conclusions respecting the Keeley Cure for Drunkenness, based on the investigation recently made by that journal. "We believe that many who never would have reformed do so with the aid of this system. If thirty per cent. or twenty-five per cent. are thus reformed, we should not wish to be placed in the position of deterring any from trying it." But he says that if he had a drunkard among his personal friends, he would first seek to reform him by moral, intellectual and religious means, by endeavoring to bring him to a deep consciousness of sin, as well as of depravity, and a soul-harrowing repentance. If this failed then he would try to induce him to go to a Keeley Institute, "after carefully inquiring into the moral character of its manager," but even if cured there Dr. Buckley would still say to the man "that neither God by his Spirit nor man by his science will destroy the susceptibility of being stimulated by alcohol."

*The Christian Observer* of Louisville says of the Medfield case of oppression: "The attempt of an employer to dictate from what religious teacher his employes may learn is a species of tyranny to which Americans will not submit. The cause of these operatives is not alone their own; it is the cause of the whole nation. If an employer may issue orders on this point to his employes, on what point may he not dictate? The concession in one instance would be a precedent for other instances. Such concessions would be full of portent for the liberties of the nation. Whenever an employer may dictate how his workmen shall vote or worship liberty is gone."

ABROAD.

*The Independent* makes the recent Papal Encyclical to the English People the text for a scathing reply. It admits with regret that the acts of certain Protestants may have justified the Pope in thinking the time opportune for such a message. To liberal Nonconformists and Ritualists, especially the latter, it says, "Should England once realize the possibility of actual danger, there would be an outburst of public sentiment for which Romanizing ecclesiastics and laymen are but little prepared." *The Christian World* says: "That in a letter to 'the English people' the Pope should talk about 'the mother of God'—a name which he ought to know is to most of us abhorrent and even blasphemous—is bad enough. But that he should speak of our country as 'the dowry of Mary,' and should ostentatiously append a prayer to be said to her under promise of an 'indulgence of 300 days,' is to show either an inconceivable ignorance or a flagrant disregard of the very elements of the problem of Christian reunion." *The Daily Chronicle* says: "On none of the great controverted subjects of the day is a single word of hope, of conciliation, offered to the type of Christianity which, after all, is the religion of the English people. In these tolerant days there must be some common ground between Protestants and Roman Catholics on which to build up a working spirit of religious co-operation. . . . But, instead, we have an amiable disquisition on England as the erstwhile 'island of the saints' and 'dowry of Mary,' couched in language of the most affectionate kind, while reaffirming by implication an anathema of excommunication against nine-tenths of the English race. No word of guidance or suggestion on the prob-

lem of clerical celibacy is given, although the generous consideration of his Holiness to the Eastern clergy in the United Churches is still fresh within memory."

*The London Chronicle* makes Tolstoi's new book, *Master and Man*, the text for the query: "How shall our Philistines become regenerate? Baptisms of water are easy, and there are varieties enough. Baptisms of knowledge and art, whereby the catechumens of biology or of economics or of criticism become superior persons, and shine as the elect, are possible enough to the more favored sections of society. But what Tolstoi is thinking of is another sort of baptism, said to be of the Holy Spirit. The unconverted child of our commercial civilization is bred in the struggle for life and educated carefully in the fitness to survive. How shall he know so much as if there be such a Holy Spirit? How indeed shall he be born again? Whether prophet or Philistine is right remains to be seen."

*The Christian Commonwealth* says of Nonconformists in general in Great Britain: "They have kept up their sectarian rivalry too long. The future is not for them, although their work is not over, and they have great things and noble things yet to do. But the sentiment of the toiling masses is that the churches generally have cared essentially for the classes, and only accidentally for the masses. Any one who doubts this has only to supply himself with a cheap and easy demon-

stration by entering into the minds of the first group of toilers to whom he may get access. He will doubt no more, but will get an object lesson he will not soon forget."

It is not often the case that so favorable an opportunity to purchase figured India silks is presented to our readers. Messrs. Gilchrist & Co., whose announcement appears in another column, are making a special drive in these silks. They are American made, of superb quality, and warranted to wear, while the prices are marked extremely low, in fact, just about one-half the regular figure.

To make pure blood there is no medicine before the people equal to Hood's Sarsaparilla. It is the standard spring medicine and blood purifier and it possesses peculiar merit which others try in vain to reach. It really makes the weak strong. Do not neglect to purify your blood this spring. Take Hood's Sarsaparilla now.

HOOD'S PILLS become the favorite cathartic with every one who tries them. 25 cents per box.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HART—In Utica, N. Y., May —, Rev. William Hart, formerly pastor of Central Church, Bath, Me., aged 63 yrs.

HIXON—In Brooklyn, N. Y., May 6, Mrs. Charlotte B. Hixon, widow of Rev. Asa Hixon, in the eighty-ninth year of her age.

KENT—May 9, Mrs. Rachel Chandler Kent, daughter of the late Rev. Otis Thompson and widow of the late Lewis Kent. Pawtucket papers please copy.

YOUNGMAN—In Boston, May 11, David Youngman, M. D., a graduate of Dartmouth College and Medical School and a member of Berkeley Temple.

# Spring Makes Me Tired

To many people Spring and its duties mean an aching head, tired limbs, and throbbing nerves. Just as the milder weather comes, the strength begins to wane and "that tired feeling" is the complaint of all.

The reason for this condition is found in the deficient quality of the blood. During the winter, owing to various causes, the blood becomes loaded with impurities and loses its richness and vitality. Consequently, as soon as the bracing effect of cold air is lost, there is languor and lack of energy.

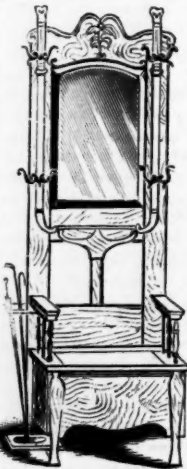
The cure will be found in purifying and enriching the blood.

Hood's Sarsaparilla is the greatest and best spring medicine because it is the greatest and best blood purifier. It overcomes that tired feeling because it makes pure, rich blood. It gives strength to nerves and muscles because it endows the blood with new powers of nourishment. It creates an appetite, tones and strengthens the stomach and digestive organs, and thus builds up the whole system and prepares it to meet the change to warmer weather.

## Hood's Sarsaparilla

Is the Only True Blood Purifier Prominently in the Public Eye Today.

# 1 IN 100.



There are really four things needed in every hall—a mirror, a series of hooks for garments, a settle, and a rack for canes, umbrellas, etc.

Taking these four necessities as a basis, we have prepared over a hundred different combinations and changes. Of composite Hall Stands, like that represented in the above engraving, we have the largest assortment in this country.

The model here shown is very effective. The pillars and columns are carved upon the frame. The seat is deep, and with such broad arm rests an unusual degree of comfort is attained.

The design provides for a large beveled French plate mirror. There is a roomy chest for a robe, overshoes, etc. The umbrella stand is of polished brass with rustless base. The combination hooks are the latest pattern of the present year.

Remember that this is but one of over 100 styles.

**PAINE FURNITURE CO.,**  
48 CANAL STREET, BOSTON.

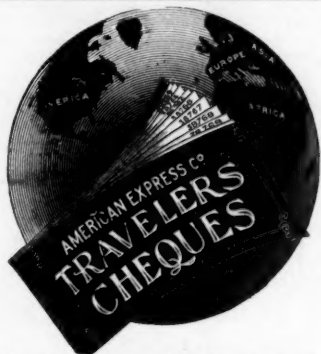


### THE BUSINESS OUTLOOK.

The remarkable buying of our railroad stocks and bonds by London and continental speculators and investors is producing some very far-reaching results. This buying has developed most suddenly and almost unaccountably. Up to the month of April the London and Paris markets had been very excited over the speculation in gold mine shares. Suddenly the fever turned toward "Americans," and there has been a wild scramble ever since to get stocks of our railroads, of good or bad quality. The two great markets named have been joined by Amsterdam and Berlin in this demand for our securities.

It has been most fortunate for this country that Europe has been thus willing to take our bonds and shares. The trend of our foreign trade has been against us, with imports of merchandise increasing and exports decreasing. It is estimated that we had debts accruing abroad of something like fifty to sixty-five millions from Feb. 1 to May 1, the quarter in which the bond syndicate has been at work. To have met that demand would have meant a drain of our gold at a rate which would alarm the world. But happily this foreign demand for bonds and shares has sprung up, or has been forced, so that in place of exporting gold we find the foreign exchange market demoralized and a possibility that we shall soon be importing gold naturally if this foreign buying craze continues.

Meanwhile the country has a chance to recuperate and it seems to be doing so at a rapid rate. A rapid extension of the speculative mania is perhaps the most prominent feature of the day, yet we find a better movement of lumber at the West, we find the Southern iron furnaces advancing prices of iron and shipping their full production, we find the record of increased wages ever lengthening. At the West there are hopes of good crops. In the East the mills are active and more new projects are heard of. All along the line the feeling is one of buoyancy.



When traveling in Europe and  
Other Foreign Countries

—CARRY—

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**ANNUITY BONDS** provide a fixed income during life. **SECURITY** ABSOLUTE. Baulshing care, they prolong life. They double the income of elderly people, and on joint lives are payable to the survivor. For best terms address (stating date of birth) B. G. CARPENTER, 236 Broadway, N. Y.

FEED them properly and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

ECONOMY is itself a great name. Then keep Minard's Liniment in the house, and you will keep the doctor out. Only costs 25 cents.

THE jewelry makers of Russia excelled at the World's Fair, and the Japanese as makers of *cloisonné* had no competitors that worried them. Jones, McDuffee & Stratton have just opened an exhibit of *cloisonné* and Satsuma, selected in Japan the present season by one of their firm, that is interesting to connoisseurs of fine bric-a-brac. It is to be seen on their third floor and is extraordinary in its character and extent.

Your physical condition needs attention at this time. If you are tired, weak and nervous, it is clear that your blood is impure, and without doubt there has been too much over-work or strain on brain and body. The course of treatment for such a condition is plain and simple. The blood must first be purified so that the nervous system, and in fact all the organs, will be fed upon pure blood. Intelligent people without number have testified that the best blood purifier, nerve tonic and strength imparting medicine is Hood's Sarsaparilla. Nervousness, loss of sleep and general debility all vanish when Hood's Sarsaparilla is persistently taken; in a word, health and happiness follow after taking Hood's Sarsaparilla.

Not a Patent Medicine.

**Nervous Prostration.**  
**Mental Depression**  
**Nervous Dyspepsia.**  
**Mental Failure.**  
**Freligh's Tonic** (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

**Concentrated, Prompt, Powerful.**

Formula, descriptive pamphlet, directions, testimonials, etc., to your address.

J. O. Woodruff & Co.,  
Manufacturing Chemists,  
106-108 Fulton St., New York City.

Formula on Every Bottle.

**FIGURED INDIA SILKS**  
**FORMERLY 75c., NOW 39c.**

These Silks are American made, superb quality, 24 inches wide, in 25 distinct patterns and colorings, selected specially by us and made to our order.

**We Warrant Them to Wear,**  
and say positively that no better silks have ever been sold at 75c., nor can they be found anywhere else in Boston. Bear in mind they are fully 24 inches wide and are now 39c. a yard.

SEND 5c. FOR A FULL SET OF SAMPLES.

**GILCHRIST & CO.,**

5 and 7 WINTER STREET.

**Make the Most of  
Your Prosperity**

**\$** You must not only save, but make your savings *earn their utmost*. You should have at least 6% interest. Send for our pamphlet; free.

**The Provident**

**Trust Co.** 45 Milk Street, Boston, Mass.

Please mention *The Congregationalist*.

**8% NET. FIRST GOLD MORTGAGES**

on Improved Red River Valley Farms. Loans to actual settlers only. 12 years experience in business. Send for formal applications, list of references and map showing location of lands.

WILLIAM T. SOUDER, Financial Agent,  
303 Century Building, Minneapolis, Minn.

**100% Investment.**

A manufacturing company which has for past two years been perfecting an article of daily use by every man, woman and child, and will have an enormous sale, now for first time offers part of its stock for sale.

This is a home investment that will stand investigation, and will be able to pay dividends equal to 100 per cent. per annum after the first year. Address, for interview,

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Do You Want to Sell a  
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or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 3 per cent. investment instead? Address the  
Boston Realty, Indemnity and Trust Co.,  
23 Equitable Building, Boston.  
Send for our Bond List.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MAY 10.

Introducing Mrs. Louise A. Kellogg, secretary of the Woman's Home Missionary Association, Miss Child remarked that our best missionary workers are just as good home workers as foreign, and *vice versa*. Mrs. Kellogg read 1 Cor. 3: 9, and spoke of life as a building whose only sure foundation is Christ, quoting an oft-repeated saying of her pastor, Dr. C. L. Goodell, "There is nothing worth living for but the glory of Christ."

Miss Stanwood gave a brief account of the "silver anniversary" of the Women's Foreign Missionary Society of the Presbyterian Church, which she attended in Philadelphia, April 23-25, where crowded audiences gathered session after session in the church where Dr. Albert Barnes used to preach. The review of the twenty-five years showed an aggregate of receipts of two million and a half. During the last year the receipts have been \$150,000, including a silver offering of \$15,000, an advance upon the previous year. The reports and addresses were full of interest. Nineteen missionaries were present, and were introduced the first morning.

Marsovan having been upon the calendar during the week, Miss Washburn, whose missionary life was spent in that city, gave an account of the work of the different ladies in the station, showing the variety of talent called into requisition and of duties demanding attention, arousing special sympathy for Miss Fritcher, who, after long years of efficient service in the girls' seminary, is now in this country, feeble and almost helpless.

Miss Child recalled her visit to Broosa, in 1888, her delight in its natural beauty, the simultaneous call to prayer from nine different minarets, spoke of the work of the school, of the ladies who are now in that station, and read extracts from letters from Miss Cull, who went to Turkey in 1871, and Miss Griswold, who joined her in Broosa twenty years later. Mrs. Capron led in prayer for all these who had been mentioned, and for the work which they represent.

## OPEN AIR WORKERS GET TOGETHER.

The third annual convention of the Open Air Workers' Association of America was held in Washington, D. C., May 6, 7, Rev. T. S. Hamlin, D. D., who was elected president for the ensuing year, presiding. The evening address by Rev. A. T. Pierson, D. D., which was delivered to a large audience, including most of Washington's leading ministers, opened with these words: "Not to be interested in open air work must argue something radically defective in the constitution of Christian minister or Christian disciple." After pointing to the examples in this work supplied by the Scriptures and by history, and explaining the inspiring motive, he presented and emphasized the three great qualifications for open air work—sympathy with God's word, sympathy with men, sympathy with the Holy Ghost.

At the business meeting the association committed itself anew to its original purpose. It does not do the work for the churches, but devotes itself to the task of arousing the press, the theological seminaries and the churches to a realization of the value of open air work, and to the task of creating a public sentiment in favor of such aggressive methods. Welcoming all to its membership who have accepted the Lord Jesus Christ as a personal Saviour, and are engaged or interested in presenting him as such in the open air, this organization desires to band together all in this country who have this interest.

Judge Kimball read an important paper on the legal rights of street preachers. He denied that freedom of speech in a place set apart for public travel or recreation was an inalienable right; it is a privilege which may be sought and should be granted under reasonable restrictions. It is not a matter for

national or State legislation, but is purely local and under the police department. He protested against defiance of laws unjustly restrictive, advising an agitation for their alteration by appeal to public sentiment. He believes ample liberty could be secured anywhere if persistently, openly and judiciously sought.

At the second evening session a Workers' Rally was held, at which many testified to their conversion at open air services. Between the sessions services were held outside, in connection with the gospel wagon of the Central Union Mission. Persons desiring a copy of the illustrated annual report of the association and a fuller account of this convention can obtain them free of cost by applying to the secretary, 77 State Street, Brooklyn, N. Y.

ALBION.

## Genuine Old Blue Canton China



CANTON CHINA PLANT-POT.



CANTON CHINA HALL-SEAT OR PLANT-POT STAND.

Just landed by the subscribers from Hong Kong. Of the Plant Pots we have all sizes, from the 12 inch upwards, and the large and very large sizes. The Hall or Piazza Seats are not affected by rain, frost or heat.

Also, just landed from Yokohama, exquisite specimens of Satsuma and Cloisonné, now opening and on view in our Art Rooms, costing from \$3 to \$200 each. As the currency of Japan is the silver yen, its value here, paid in gold, is about one half former values for equal wares.

Visitors will also find the Glass Department, the Lamp Department, Dinner Set Department and the main floor stocked with the newest productions of the potter's and glassmaker's art.

INSPECTION INVITED.

Jones, McDuffee &amp; Stratton,

CHINA, GLASS AND LAMPS,

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**Bias Velveteen Skirt Binding**  
ought to be on the edge of your dress skirt. **Is It?**

**Duxbak Rainproof** keeps the skirt dry. Take no substitute, no matter what the clerk says.

A set of the "S. H. & M." miniature figures showing the latest Parisian costumes, with Booklet on "How to Bind the Dress Skirt," mailed for 10c. in stamps.

The S. H. &amp; M. Co., P. O. Box 699, N. Y.

"S. H. &amp; M." Dress Stays are the Best.

The price has nothing to do with the

# Fit

For ALL of Dr. Warner's Corsets are fitted to living models.

Prices from one to six dollars each.

## Spencerian Steel Pens.

For **THIRTY-FIVE YEARS** have maintained their superiority for

**Quality of Metal, Workmanship, Uniformity, Durability.**

Sample card, **12 PENS**, different numbers, for all styles of writing, sent on receipt of **4 CENTS** in postage stamps.

### SPENCERIAN PEN CO.,

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**STIMULATING and REFRESHING After Exercise**

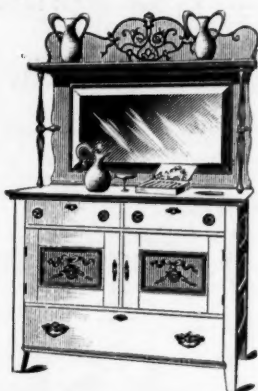
**Liebig Company's Extract of Beef**

The genuine has signature of Baron Liebig, in blue, on every jar, thus:



# Jordan, Marsh AND CO.'S FURNITURE STORE

Is classed among the most extensive in the United States. It is most conveniently situated in the shopping district, just across Avon Street from their dry goods store. They have a splendid stock of goods, which, being purchased for cash, they can offer very low.



## SIDEBOARDS

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MAHOCANY and OAK.

50 Different Styles to Select From.

43 to 51 **IN THE HEART** 46 to 54  
Avon St. **OF THE CITY** Bedford St.



## Crescent Bicycles.

We have demonstrated that first-class Bicycles can be made and sold at our following standard prices.

**\$75** { No. 1, for MEN, 28 in. Wheels, 23 lbs.  
No. 4, for LADIES, 26 in. Wheels, 22 lbs.  
**\$50** { No. 2, for YOUTHS, 26 in. Wheels, 21½ lbs.  
No. 5, for MISSES, 26 in. Wheels, 24 lbs.  
**\$40** { No. 3, for BOYS, 24 in. Wheels, 21 lbs.  
No. 6, for GIRLS, 24 in. Wheels, 23 lbs.

For experienced riders desiring a reliable light weight Bicycle, we recommend our **CRESCENT SCORCHER**, 26 lbs. 28 in. Wheels. **PRICE \$90.**

Illustrated Catalogue Free on Application.

WESTERN WHEEL WORKS, (NEW YORK CHICAGO.)

## DR. STRONG'S SANITARIUM, Saratoga Springs, N. Y.

A popular resort for health, change, rest or recreation, all the year. Elevator, electric bells, steam heat, sun-parlor, and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Saratoga waters, Lawn Tennis, Croquet, etc. Massage, electricity, all baths and all health appliances. New Turkish and Russian Baths. Send for illustrated circular.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

### CHRISTIAN ENDEAVOR NOTES.

Thirty members of the society at Tampa, Fla., have pledged \$120 for missions.

The record of the Lincoln Park society of Chicago, Ill., for the past year shows that twenty teachers have been supplied for a mission Sunday school and that \$100 have been given for foreign missions, \$100 for home missions and \$300 for city missions.

The local union of Salem, Mass., has appointed a committee made up of the officers of the union and the presidents of the different societies, with Rev. J. L. Hill, D. D., as chairman, to receive and care for those delegates to the Boston convention who visit Salem.

A Florida society has followed up some resolutions against lotteries, prize fights, the saloon and election frauds by making a call on their representative in the legislature. On this occasion, after a social time, several addresses on questions of good citizenship were made.

As a result of the stimulus to systematic giving received at the Cleveland convention an Ohio society that before the convention had not been self-supporting now numbers thirty-four systematic givers and nine that give tithes. Their contributions amount to more than thirty dollars a month.

New York State's headquarters for registration at Boston will be at the Dudley Street Baptist Church, and the young people there are making elaborate preparations for receiving their guests. Separate booths for registration will be assigned each county and local union. A bureau of information, post office facilities, a news-stand and accommodation for bicycles will be provided, and a physician near by will be ready to give any services that may be required.

The Chicago union has recently held a "Boston" sociable. The attendance was estimated at more than 2,000. The Boston hymn was sung, there were fine decorations in crimson and white, and a lunch of baked beans, brown bread, doughnuts and coffee was served. The vice-president of the State union explained about the route and the rates on the railroad, and the State president, Mr. Spooner, told what would be seen and heard at Boston. The Illinois delegates will make their headquarters at Hotel Bellevue.

It has been decided to hold the patriotic mass meeting at the convention on the Common. The two tents will also be pitched on the Common, and the decorations in the flower beds of the Public Garden will be made with special reference to Christian Endeavor. One prominent feature of the convention will be evangelistic meetings, to be held in different parts of the city under the general charge of Rev. J. L. Hill, D. D., assisted by Dwight L. Moody, Rev. Messrs. Chapman, H. M. Wharton, D. D., Charles Roads, C. A. Oliver, F. E. Smiley and others. A large part of the work, however, will be done by the delegates themselves, and any delegations to the convention wishing to have representatives at these meetings should communicate as soon as possible with Rev. J. L. Hill, D. D., of Salem, Mass., or Rev. Charles Roads, Philadelphia, Pa.

For coughs, asthma and throat disorders, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

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Finest select family hotel (no bar) in Saratoga. Beautiful location. Accommodates 100. Electric bells. Excellent cuisine. Rates to those attending the June convention \$1.25 per day. 13th season. Send for circular.

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## Saratoga Springs.

### THE FRANKLIN HOUSE,

Church Street, near Depot and Broadway, handy to all the Springs and nicely located, will be open about May 15th for the season of 1895, under the management of Miss L. D. Salisbury, who was so successful last season in pleasing all her guests. Prices about the same as usual.

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## Don't Fail to Visit Mechanics' Building, HUNTINGTON AVE., BOSTON, DURING THE COURSE OF THE AMERICAN PHARMACY FAIR.

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## AUTOBIOGRAPHY.

In the retrospect of ninety years there is a pathetic mixture of gratitude for ample opportunities and humiliation for insignificant performances. The habitual pressure of the latter is the only cloud that overhangs my declining path. My friends—as if they caught sight of the shadow and understood it—try to assure me, as they gather around me at the close of my last decade, that the labor of so many seasons has not been all in vain. If to some few souls the meaning of life has indeed become clearer, its possibilities nobler, its sanctities deeper, its immortality surer through the simple report of my own experience, I thank the Father of Lights for thus joining me in love, be it only to two or three brethren in spirit and children of his.—*Dr. James Martineau.*

It has pleased the Almighty to continue to me in a remarkable degree the blessing of health in advanced old age; but the condition of my senses, although I am by no means deprived of all use of them, the condition of my senses, particularly of sight and hearing, had become such as to make it impossible for me to continue in the discharge of public duties of any kind. I have to become a private individual, not without interest in the affairs of my country, and not without a desire to do any little good I can, but feeling that all public functions and offices with me are at an end, and they are at an end after a longer period of their exercise than had ever before been granted, I believe, to any Englishman, or Briton, for I am a Scotchman more than an Englishman, to any person engaged in public life.—*Hon. William E. Gladstone, April 15.*

I have been so long accustomed to constitute my reason my sole judge of truth, that even while reason itself tells me it is not unreasonable to expect that the heart and will should be required to join with reason in seeking God (for religion is for the whole man), I am too jealous of my reason to exercise my will in the direction of my most heartfelt desires. . . . Even the simplest act of will in regard to religion has not been performed by me for at least a quarter of a century, simply because it has seemed impossible to pray, as it were, hypothetically; that much as I have always desired to be able to pray, I cannot will the attempt. . . . The nature of man without God is thoroughly miserable. . . . Some men are not conscious of the cause of this misery—this, however, does not prevent the fact of their being miserable. . . . I know from experience the intellectual distractions of scientific research, philosophical speculation and artistic pleasures, but am also well aware that even when all are taken together and well sweetened to taste . . . the whole concoction is but as high confectionary to a starving man.—*Prof. George J. Romanes.*

So far as my observation has gone in the study of industrial conflicts, I have found a rather higher order of intelligence and a rather better feeling and finer spirit of reasonableness among the workmen than among the capitalists. There are plenty of exceptions, and I should not like to be guilty of a sweeping and extravagant generalization.—*Albert Shaw.*

## Hotels and Travel.

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Small and select, now being formed to travel during the summer months. Send for itinerary. HENRY N. DE NORMANDIE, 211 Chamber of Commerce, Boston.

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Escorted Parties will leave New York at stated intervals during the summer. Everything first-class. All expenses included. Programme on application free. Choice berths on the steamers. E. M. JENKINS & Co., 273 Broadway, cor. Chambers St., N. Y.

**A TOUR AROUND THE WORLD.**

A Party is now being organized to start in October, 1895, to be accompanied by a well-known literary man and an experienced traveler, who has resided in Japan and China for several years. An exceptional opportunity to make the tour under the most favorable conditions. Send for program.

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By specially chartered steamer "Friesland," Jan. 29, 1896, visiting Bermuda, Azores, Gibraltar, Marseilles, Genoa, Alghero, Palermo, Naples, Rome, Athens, Constantinople, Beirut, Ephesus, Smyrna, Izmir, Aden, Suez, Port Said, Alexandria, Cairo, ten days in Palestine, Beyrout, Ephesus, Constantinople, Athens, Rome, Nice. Only \$550 and up, hotels, excursions, fees, etc., included. Organized and accompanied by F. C. Clark, ex-United States Vice-Consul at Jerusalem, and a staff of competent assistants. Thirty excursions to Europe. Ocean tickets by all lines. Send for Tourist Gazette. F. C. CLARK, Tourist Agt., 111 Broadway, N. Y., Official Ticket Agt., Pennsylvania & Erie R.R. Boston Branch, 210 Carter Building.

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Special Tours through Europe, leaving New York May 15, June 15 and July 5.

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Tours Prolonged at Option.

During 1894 over four thousand English people traveled from London to various parts of the Continent under the arrangements which Dr. Lunn made for them. The annual Conference for the Reunion of the Churches which he established at Grindelwald in 1892 has been attended by the Bishop of Worcester, Bishop Vincent, Rev. H. P. Hughes, Dr. Charles Berry, Père Hyacinthe, Lady Henry Somerset and Miss Willard. Among those who have lectured in Rome have been the Bishop of Peterborough, Archdeacon Farrar, Mr. Ha-weis, Professor Mahaffy, Dr. Cunningham Geikie, and other eminent men.

Full particulars of these Tours on application to

THE PILGRIMAGE SECRETARY,

"Review of Reviews," Astor Place, New York.

Congregationalist Convention, Saratoga Springs, June 3.

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FOR GENERAL  
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## CLEANINGS FROM OUR MAIL BAG. SUCCESSFUL TRIAL OF THE FREE PEW SYSTEM.

The experiences given in the interesting communication from Connecticut in a recent issue on the subject of free pews are nearly paralleled in the church in Appleton, Wis. This church adopted free pews about fifteen years ago, and since then the principle has steadily grown in favor. The plan embraces pledges given at the beginning of the year, with weekly payments, and the assignment of pews by a special committee to the constant attendants at morning service.

Several advantages are obvious. Many of the pledges are larger than would be required for the highest priced pews, while others would be insufficient to meet the expense of the lowest rental, and under the old system would not be available. In every pew is a card announcing that "Seats are free. Current expenses of the church and society are met by the voluntary contributions of those who worship here."

Envelopes marked "benevolence," to distinguish them from the "current expense envelopes," are also placed in all the pews, and the objects for benevolences are fixed by vote of the church for each month, to which the pastor calls attention at the beginning of the month with appropriate reference. Briefly the results in the fifteen years have been a more prompt meeting of the current expenses with much less friction, while the attendance and expenses have steadily increased. The attendance has grown from 250 families to 500, and the expenses from \$2,500 to \$5,000. Benevolences have not been materially affected, but have, as under the old system, largely depended on the "pressure of presentation" and the financial condition of business. Many are now regular attendants who, under the old plan, would be oppressed with the sense of exclusiveness or of gradation by a money value. It is doubtful if at this time more than a half-dozen families belonging to this parish would return to the old way were it a matter of choice.

J. F. F.

## HOME MISSIONARY SOCIETY AT SARATOGA.

PROGRAM FOR SIXTY-NINTH ANNIVERSARY.

**Tuesday evening, June 4, 7.30.** Opening address by the president of the Society, Major-General O. O. Howard; annual sermon by Rev. William H. Davis, D. D., of Detroit, Mich.

**Wednesday, June 5, 9 A. M.** Devotional meeting. 9.30 A. M. Our Auxiliaries. Addresses by Rev. C. H. Merrill of Vermont, Rev. James Tompkins, D. D., of Illinois, Rev. H. W. Carter of Wisconsin, Rev. A. L. Love of St. Louis, Mo.

**10.30 A. M.** Thirtieth annual meeting of the Woman's Department. Mrs. H. S. Caswell, secretary, presiding. Addresses by Miss Anna Hodoush, A Modern Miracle; Mrs. Joseph Cook of Boston, A Woman's Club of National Interest; Miss M. Dean Moffat, First Impressions of Oklahoma; Mrs. Alice S. Barnes of Montana, Among the Montana Miners.

**2 P. M.** The annual meeting of the society for the election of officers, hearing of reports and other business.

**3.30 P. M.** Our Co-operating societies: Congregational Church Building Society—addresses by Rev. L. H. Cobb, D. D., Rev. C. H. Talbot; Sunday School Publishing Society—addresses by Rev. William Ewing, Michigan; Rev. Willard Scott, D. D., Chicago; Congregational Education Society.

**7.30 P. M.** Paper by Secretary William Kincaid—review of the sixty-ninth year. Addresses by Rev. H. D. Ward, Western field secretary; Rev. C. W. Shelton, Eastern field secretary; Rev. W. L. Phillips, D. D., New Haven, Ct.; Rev. C. H. Beale, D. D., of Boston, Mass.

**Thursday, June 6, 9 A. M.** Devotional service. 9.30 A. M. Paper by Secretary Washington Choate, Open Doors. Addresses by Rev. Wallace Nutting, D. D., Providence, R. I.; Rev. Clarence T. Brown, Salt Lake City, Utah; Rev. C. I. Scofield, Dallas, Tex.; Rev. A. B. Crispy, Cleveland, O.

**11.30 A. M.** Addresses by Rev. W. G. Puddefoot, Eastern field secretary.

**2 P. M.** Address by representatives from the field: Rev. S. F. Gale, Florida; Rev. J. H. Morley, Minnesota; Rev. M. E. Evers, D. D., German Department; Rev. S. C. McDaniel, Georgia; Rev. C. F. Clapp, Oregon; Rev. W. S. Bell, Montana; Rev. H. C. Simmons, North Dakota.

**7.30 P. M.** Paper by Secretary Joseph B. Clark, The Money Problem. Addresses by William H. Alexander, Esq., of Nebraska; Rev. Lyman Abbott, D. D., of Brooklyn, N. Y.; Rev. R. R. Meredith, D. D., of Brooklyn, N. Y. The usual concession on the part of the railroads are again made of a one-third return fare to those paying full fare going—certificates required. For information concerning hotel accommodations see *Home Missionary Magazine* of May. Any information freely given on application to the officers of the society, New York. Rev. William O. Wark and Mr. S. A. Rickard, local committee of arrangements, will cheerfully answer inquiries and assist in securing places. Address them at Saratoga Springs, N. Y. Round-trip tickets will be furnished at the following rates: from Boston, \$5.75; Ayer, \$6.00; Fitchburg, \$5.50; Worcester, \$4.90; Gardner, \$4.90; Greenfield, \$4.15; Shelburne Falls, \$3.50; North Adams, \$2.75; South Framingham, \$3.50; Palmer, \$4.45; Springfield, \$4.15; Westfield, \$4.00; Pittsfield, \$3.75; Chatham, \$3.25. These tickets will be good going from May 25 to June 5 inclusive, and good to return until June 30.

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## Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

BOSTON AUXILIARY OF THE AMERICAN MCALL ASSOCIATION.—Treasurer, Miss Edith Stearns, The Charlesgate, Boston, Mass.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 46, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRANE, President.  
REV. W. C. STITT, Secretary.  
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## Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

An American Lady, living in a pretty and convenient suburb, would like to receive one or two ladies wishing to visit London this summer. No other boarders. Terms moderate. References in America if required. Address B. B., 49 Nightingale Lane, London, S. W., England.

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## ESTIMATES OF MEN.

PROP. HENRY DRUMMOND

Is neither a theologian nor a philosopher, but a prose poet with considerable knowledge of the facts of science and apparently little acquaintance with theology.—*J. M. Buckley, D. D.*

R. H. HUTTON.

No living editor has had more power to mold educated English opinion. It has been Mr. Hutton's distinction to produce and sustain what is not only the ablest but the most Christian among weekly journals [*The Spectator*].—*British Weekly.*

COL. FRANKLIN FAIRBANKS.

When we ask ourselves what made him so vital, so determining, so useful, or when we ask each other why do you mourn, why is every child's heart, every workman's heart, why is the heart of every one, whatever his place or duties, sad, the answer comes in one word—the word often on his lips, always in his heart, the Scripture word—"steward." He loved and served us all. "I am," he said, "a steward of the Lord Christ. All my gifts, my opportunities and property are mine in trust." . . . All his service was under the impulse of a passion to improve men. His gifts were many, but his purpose was one—to lead men to see and choose the best things. His eyes were lighted almost to rapture when he learned of youth seeking a knowledge of the beauty or power of God in his nature, and they were shadowed with the sorrow of tears when men lost themselves in the interests or pleasures that wasted life.—*Rev. Dr. C. M. Lamson.*

COLERIDGE.

Ah! Coleridge, hadst thou played thy part,  
Thy human part with clearer eye!  
Hadst thou but stayed thy faltering heart  
With aught of wholesome dignity!

O recreant priest of sweet desires,  
So soft, so craven, 'twas denied  
To trim the sacrificial fires,  
And fling the smoking incense wide!

From piteous and uncertain lips  
The royal message streamed to waste,  
Ah me! in fierce and frail eclipse,  
To sink dishonored and ungraced.

It left thee, as on barren sands,  
The moldering porch of ancient kings  
In gorgeous desolation stands,  
And points to far and fallen things.

—A. C. Benson.

ARCHBISHOP IRELAND.

Archbishop Ireland, without violating his religious orthodoxy, has largely abandoned precedent and tradition in dealing with those outside the church. Foreign-born, but aggressively American; a Republican in politics, while Catholics are still most numerous in the ranks of the Democratic party; an ardent propagandist of Catholic association with the non-Catholic element in every work of patriotism, moral reform and philanthropy where no sacrifice of their faith is involved; necessarily an advocate of religion in popular education, but seeking the solution of the school question on lines different from those laid down by many churchmen, looking with no disfavor on the insistent organized woman, nor even on woman suffrage; anxious to draw America to the church by forcing on men's consciousness in every possible way the sympathy between true Catholicity and true Americanism—the strength of his personality, the novelty and persistence of his methods and his sustained enthusiasm have compelled the surrender of many a stronghold of anti-Catholic prejudice.—*The Pilot (Roman Catholic).*

ARCHDEACON FARRAR.

The appointment of Archdeacon Farrar to the deanery of Canterbury is at once a popular

and a notable piece of preferment. If Dr. Farrar is not the rose he is very near it; if he is not a great scholar, he has written one of the best Greek grammars extant; if he is not of the rank of the mightiest English preachers and divines—in the sense that Hooker and Jeremy Taylor deserved those names—he is an orator of considerable power; if he is not a master of letters, he has, as was once said of him, made better use of the Athenæum library than any of his contemporaries, and he has brought poetry and literature into genuine relations with the pulpit. A successful schoolmaster, a successful author, a successful scholar, a successful preacher—Archdeacon Farrar has done much to give his church a much-needed touch with the movement of culture, to humanize it, to broaden it, to relieve it of its harsher dogmatic side, and to bring it into some living association with modern forces.—*London Daily Chronicle.*

HOW THEY DO IT.—The very practical way in which the Paine Furniture Co. goes to work to construct a popular piece of furniture may prove interesting to our readers. They begin by ascertaining the needs of the room or apartment in which the piece is to stand and then endeavor to satisfy those needs in the new design. How admirably this plan may be worked is well illustrated in another column in the case of a hall-stand. We commend to our readers a perusal of the announcement.



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bathsoap is  
purewhite. Think  
that over. It contains  
neither green, yellow,  
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other coloring matter.

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there be any question  
about the desirability  
of such a soap for the  
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"INCURABLE"

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NO SHOCK.

PROFESSOR TOTEN,  
OF YALE COLLEGE, says,  
on page 22, volume 7, of his work,  
"Our Race".

"But, thanks be to God, there is a  
remedy for such as be sick—one sin-  
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## DEFINITIONS.

**RELIGION:** Any theory of personal agency in the universe, belief in which is strong enough in any degree to influence conduct.—*Prof. George J. Romanes.*

**MODERN ART:** It observes no reticences, respects no sensibilities, reveres no sanctities. In the two words, ill nature and sacrilege, we have it all.—*Richard Le Gallienne.*

**ANARCHY:** A psychical malady recognizing as a predisposing cause a particular state of mind, determined principally by insufficient knowledge of human nature; a susceptibility painfully impressed by personal suffering and the misery of others; materialistic superstition.—*Dr. Paul Gibier.*

**THE COMING CONCEPTION OF GOD THE CREATOR:** As spiritual and not mechanical; as immanent, not external; as working by law, not caprice, and with steady, infinite patience, not by catastrophic outbursts; as adumbrated in nature and revealed in the moral and spiritual qualities of man, who is the goal of evolution and the epitome and abridgment of existence.—*President Schurman of Cornell.*

**THE NATIONAL DISEASE:** The worship of bigness, numbers, structures, acres, endowments. Out of it has grown a characteristic of enterprises the most various, which is always the same; they are not expected to grow, they must be made. Capital, not character, is thought to be the essential foundation for a school, a mission, a moral or social reform.—*Bishop Potter of New York City.*

**MONISM** is the fashion. Scientists and philosophers are loud in its praises. Theologians are reconstructing their dogmatics along its lines. But for ourselves, so long as it has no support in sober science and is squarely challenged by a sound psychology, and involves so many and serious revolutionary inferences, we are not prepared even provisionally to adopt it. It is only a new word for an old heresy, than which none has ever wrought more disastrously against morals and religion.—*Rev. Dr. A. J. F. Behrends.*

**THE ESSENCE OF PURITAN PIETY:** The piety of the High Churchman sees sin first, is fearful to come direct and near to the Holy One, and hence shields his approach by intermediaries as priests and sacrifices. The piety of the Puritans began with a vision of the Holy and Infinite One, and it was that vision which threw light on the darkness of their own souls. It involved them in a gloomier self-condemnation, but it roused them into a sterner self-control. The intrinsic essence and vital spring of Puritan piety was neither the miserableness of feeling one's self a sinner nor the burden of doing one's duty, but the unspeakable blessedness of seeing God.—*Christian Leader, Glasgow.*

**A CLASSIC AUTHOR** is an author who has enriched the human mind; who has really augmented its treasures; who has made it take one more step forward; who has discovered some unequivocal moral truth, or has once more seized hold of some eternal passion in that heart where all seemed known and explored; who has rendered his thought, his observation, or his discovery under no matter what form, but broad and large, refined, sensible, sane and beautiful in itself; who has spoken to all in a style of his own which yet belongs to all the world, in a style which is new without neologisms, new and ancient, easily contemporaneous with every age.—*Sainte-Beuve.*

**NATURALISM:** If naturalism be true, or, rather, if it be the whole truth, then is morality but a bare catalogue of utilitarian precepts, beauty but the chance occasion of a passing pleasure, reason but the dim passage from one set of unthinking habits to another. All that gives dignity to life, all that gives value to effort, shrinks and fades under the pitiless glare of a creed like this. If, then, naturalism is to hold the field, the feelings

and opinions inconsistent with naturalism must be foredoomed to suffer change, and how, when that change shall come about, it can do otherwise than eat all nobility out of our conception of conduct, and all worth out of our conception of life, I am wholly unable to understand.—*Hon. A. J. Balfour.*

**A TRUE POET:** It is easy to clothe imaginary beings with our thoughts and feelings, but to send ourselves out of ourselves, to think ourselves into the thoughts and feelings of beings in circumstances wholly and strangely different from our own, *hic labor, hoc opus*; and who has achieved it? Perhaps only Shakespeare. . . . A great poet must be *implicite*, if not *explicité*, a profound metaphysician. He may not have it in logical coherence in his brain and tongue, but he must have the ear of a wild Arab listening in the silent desert, the eye of a North American Indian tracing the footsteps of an enemy upon the leaves that strew the forest, the touch of a blind man feeling the face of a darling child.—*S. T. Coleridge.*

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